The Churchman.

VOLUME XVIII. NO. 21. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER, 905.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, JULY 22, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"Daily, in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—*Acts*, v. 42.

"Moses hath in every city them that *preach* him, being *read* in the synagogues."—*Acts*, xv. 21.

"The Church, as a witness, *preacheth* revealed truth, by *reading* publicly the Sacred Scripture. So that a kind of preaching is the reading of Holy Writ." "*Sermons* are not the *only preaching* which doth save souls." "The Council of Toledo doubteth not to call the usual public reading of the Gospels in the Church, preaching; nor others, long before these our days, to write, that by him who but readeth a Lesson in the solemn assembly, as part of divine service, the very office of preaching is so far forth executed."

Hooker.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church	At 9 A. M., and 3 P. M.
St. Luke's Church	" 8 "
All Saints' Church	" 6 "
St. Clement's Church	" 8 "
Calvary Church	" 8 " and 6 "
Church of The Annunciation	" 8 " and 6 "
Church of The Crucifixion	" 8 "
Church of The Holy Communion	" 6 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 9 A. M.

Calendar for July, and August.

JULY.

16. Fourth Sunday after Trinity.
23. Fifth Sunday after Trinity.
25. St. James the Apostle.
30. Sixth Sunday after Trinity.

AUGUST.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Tenth Sunday after Trinity.

Selected Matter.

From The English Churchman.

THE BISHOP OF EXETER'S CHARGE.

After speaking of the Church Discipline Bill, the Bishop proceeds:

THE NEW HERESY TEST.

From this subject, I turn to another, which has deeply interested you, and the whole Church—I mean, the avowed intention of introducing in the House of Commons, a clause into the New Bill, making "the Thirty-nine Articles to be the sole Test of Heresy, or false or unsound doctrine, on any points treated of therein.

And here let me, in the outset, express the great gratification which I have felt, and which I believe a very large portion of the most faithful members of the Church, in witnessing the strennous resistance declared by you to this most dangerous measure. Rarely, if ever, has any occurrence called forth so general, and so zealous a demonstration, at once of your feelings, and of your judgment; for rarely, indeed, if ever, has any occasion so loudly demanded such a demonstration.

It painfully reminds us of the unhappy contest, which, two hundred years ago, filled our land with violence, made desolate our Zion, and threw down our Altars. Then, as now, the Prayer Book was the great object of attack: then, as now, many who were content, reluctantly to use it, declaimed against the profession of its precious truths, as a burthen, which their consciences found too heavy to be borne.

In inviting your attention to some remarks on this subject, I shall avail myself of what is, I am informed, loudly vaunted, and generally adopted by the favourers of the measure, as an exposition of the grounds on which it is made to rest—namely, a "Defence of the Thirty-nine Articles, in reply to the Bishop of Exeter." I waive, however, all reference to any part of it specially concerning myself, being, in truth, wholly unconscious of the intention, and being unable perceive that I had the appearance of saying a word *against* any of the Articles, in the letter I recently addressed to you through my Archdeacons.

Nor, whatever may be the respectability of the author, should I have thought his statements a fit subject on which to address you on this occasion, were they not (as I have said) invested with something of the authority of the whole party, whose exponent he appears to be.

He begins with avowing that the "object of the clause clearly is, to establish the supremacy of the Thirty-nine Articles, as *the* standard and test of doctrine, in all points treated of in them"—adding, that in respect to those points, the Church's "doctrine is delivered with dogmatic precision in that her own *sole* confession of faith."

Now, although I could not consent to such a claim for *any* confession of faith, even if it were our only one, that to it *alone* we are to look for the doctrine of the Church, so long as the Church herself puts forth no such claim for it, I must, in the present instance, protest against the assumption of this being our only confession of faith: we have another in the Church Catechism, to which I may have occasion to refer hereafter. At present I would wish to remind you of the purposes for which the Articles were designed. It was "for the avoiding of diversities of opinions, and for establishing consent touching true religion." Accordingly, on points on which little difference of opinion existed, little would be said in the Articles. They are indeed chiefly employed in declaring the judgment of the Church of England, on the matters then in controversy with the Church of Rome; together with a disclaimer of certain unsound tenets, which are indeed maintained by some ultra Protestants of the day, and with the odium of which the advocates of Rome were ready to load all her opponents.

The Articles, therefore, were chiefly directed to one or other of those classes of opinions; and any particular which was not the subject of such controversy, even if necessarily mentioned, was not set forth in much of detail.

BAPTISMAL REGENERATION.

Now, at the time when the Articles were first compiled, in 1552, and even ten years afterwards, when they assumed their present form, the point on which, of all others, there was the least difference, either between us, or even the German Protestents, and Rome, was the doctrine of *Baptism*. On that all were then agreed—the voice of controversey was almost, or altogether, unheard.

Look at the formularies set forth in this country during the reign of Henry the Eighth, in all of which Crammer, the Compiler of our Articles, had the principal hand—look at the confessions of faith of Foreign Protestants, the Helvetic, that of Augsburgh, the Saxon, the Belgic, and the Catechism of Heidelburg—all these, on this great particular, agreed not only with each other, but with Rome itself. Of Baptism, every one of them asserted the Cardinal doctrine of its being the blessed instrument in God's hands of conferring spiritual regeneration. Our twenty-seventh Article, therefore, having little to controvert, expressed the same doctrine briefly without even contemplating an adversary.

The twenty-fifth had already asserted generally of the Sacraments, "they are sure witnesses, and *effectual* signs of grace and God's will toward us, by which He doth work invisibly on us.

The twenty-seventh says of Baptism, in particular, that it is such an effectual sign—efficax signum, a sign effecting that of which it is a sign, namely, of "Regeneration or New Birth." —*Whereby*, "as by an Instrument," that is, *by which sign*, signum per quod, tanquam per instrumentum, "they that receive Baptism rightly, are grafted" by Him "who doth work invisibly in us" "into the Church of Christ," "the promises of forgiveness of sin," "and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed; faith is confirmed, and grace increased by virtue of prayer unto God." All these blessed effects are wrought by God in Baptism, according as the suscipients are capable of them; some of the greatest, namely, "the being grafted into the Body of Christ," "the forgiveness of sin, and adoption to be sons of God," in all, of every age, infant or adult—for all are capable of these: the "confirmation of faith, and the increase of grace," are wrought in adults only.

Now, that such must have been the intended meaning of the Article will be plain to every one who has at all inquired into the state either of opinions, or of facts, at the time when the Article was composed. If one or two of our early Reformers had rashly uttered words capable of a different construction, yet our Church herself had always uniformly maintained the same unvaried doctrine. Through all her previous declarations, the "Articles on Religion in 1536," the "Institution of a Christian Man in 1537," the "Necessary Doctrine" of 1543—all not only expressed, but largely dilated on, the same blessed effects of Christian Baptism—for these statements were put forth, not for the purpose of controversy, but for the edification of the people. Crnamer, I repeat, had the chief hand in all these, and Cranmer's opinions on this point never changed; as is apparent by the Articles agreed upon by him with the German reformers in 1538, from his Catechism set forth in 1548, his defence of the Catholic doctrine of the Sacraments, and his answer to Gardiner, extending even beyond the year 1552, when the Article of Baptism was first drawn by by him in the Articles of that year, in the very terms in which it has ever since continued.

Such a chain of external testimony in illustration of the real meaning of a doubtful document (if the meaning of the twenty-seventh Article be in itself indeed doubtful) it would be difficult, if it be not impossible, to adduce.

But more than this: the language of the different Prayer Books, and the Catechism of 1549, 1552, 1559, all concur in expressing the same great truth of *Spiritual Regeneration in Baptism.*

Even this is not all; other of the Articles themselves, especially of the Latin Articles incidentally attest the same truth. Thus the 15th, after speaking of "Christ alone without sin," says, "All we, the rest (although *baptized and born again in Christ)* yet offend in many things."

The 16th Article of "Sin after Baptism" first states, "not every deadly sin committed *after Baptism* is *sin against the Holy Ghost*, and unpardonable." How could such an imagination ever have entered the mind of any one, unless it were a known and acknowledged truth, that the Holy Ghost is the special and appropriate gift in Baptism?

The Article proceeds "Wherefore the grant of repentance is not to be denied to such as fall into sin *after Baptism*,"—in the Latin, *lapsis a Baptismo in peccata*, fallen from that Blessed state, the state of Grace, in which they were placed in Baptism—Accordingly, it continues, "*After we have received the Holy Ghost* we may depart from grace given, and fall into sin."

There remains one passage in the ninth Article—"Of original or birth sin"—of which it should seem impossible that any one, not wilfully blind, should fail to see, (whether he will or will not acknowledge,) that in the contemplation of its compilers the terms "regenerated" and "baptized" were convertible, or equivalent. We read in the Article, as it now stands, "This infection of nature doth remain, yea in them that are *regenerated*—and although there is no condemnation for them that *believe and are baptized*."

Even here, Baptism is implied to be necessary to regeneration.

But in the Articles of 1562, the word in the former clause, as well as in the latter, was "baptized," not "regenerated:" it was the same in the English Article of 1552. Yet, in all these six instances, though in the English the word *regenerated* occurs but once, and *baptized* five times; the word in the Latin is *renatis*, born again. Is it possible to resist the manifest inference that the compilers of the Articles regarded "baptized" and "regenerated," or born anew, as both implying the same truth?

THE ARTICLES OF 1562—1571.

Yes: It is possible. "The defence of the Thirty-nine Articles" has said that the English Articles of 1571 are alone of any authority, for they are the translation offered by the Bishops to Parliament in that year, and confirmed by the statute which then passed.

Now, without inquiring into the accuracy of this statement of the fact, I must yet question the soundness of the law, which is hereset forth, "The Articles were passed, recorded and ratified, in 1562, in Latin only;" and those being the Articles, of which the Book presented to Parliament in 1571, (13th Elizabeth,) and subscription to it, commanded by the statute of that year, professed to be a translation, we are bound to understand the Book so commanded, as a faithful version of the *Latin*, (unless we gratuitously ascribe to the Bishops of 1571 either ignorance or dishonesty, beyond all example;) and, therefore, in any case in which the meaning of the words of the English admit of doubt, we may, and ought, and every honest man most readily would, have recourse to the original. Therefore the Clergy are bound to subscribe the Articles in the sense of the *Latin* of 1562.

But let this pass. If any Clergyman can bring himself to think that he may, without violating his personal faith, subscribe to the *English* words, knowingly fastening upon them some other sense than that of the original,—a plea which, for ought I know, might avail at the Old Bailey—yet, in the present question, "what is the doctrine of the *Church*, as expressed in the Articles?" no such cavil can be listened to. Whatever may become of the matter of subscription—that of the full legal validity of the Canon of 1562, passed by Convocation, and ratified by the Queen, remains untouched. It was, is, and, until repealed by equal authority, will ever remain the law of the Church.

But why does this writer go out of the way to decry the Latin Articles, and confine all authority to the English? He gives no reason; no instance in which there is the slightest difference between the supposed doctrine, or the language, of the two. We can hardly doubt that he was aware of the argument which might be drawn, as above, from the Latin, and which, as it is not equally striking in the English, considered by itself, he was desirous to shut out.

THE ELEVENTH ARTICLE.

Were I not afraid of wearying you, I would dwell on another proof, exhibited in the Articles, of the inherent and essential grace of Christian Baptism. As it is, I content myself with suggesting it to your own examination.

The eleventh Article of the "Justification of man" refers to the Homily of Justification in terms which I would contend, but which this writer denies, amount to the adopting of that particular Homily, on the particular specially set forth, that "We are justified by faith only," as the Doctrine of the Article itself. Be this as it may, you will see in the Homily that "the true understanding of this doctrine includes the acknowledgment of the remission of *original sin* being given in *Baptism*. You will also see that the word "baptized" is used as equivalent to "justified," and also to "Christ's members."

THE HOMILIES.

Of the Book of Homilies, let me say thus much: while I freely admit that the Church does not adopt all that is in it, by declaring that it "doth contain a godly and wholesome doctrine," we yet can hardly deny that the *main* doctrine, set forth in every particular Homily, must be considered as adopted by the Church, at least so far as to make it just and reasonable to have recourse to such doctrine, in illustration of any point that may be deemed doubtful in any of the Articles themselves.

With this view I will cite one other brief passage, taken from the Homily "of Common Prayer and Sacraments," as illustrating, what is not indeed in my apprehension at all doubtful, but what this writer and others profess to deny, in the doctrine of the Articles on the Sacraments, especially Baptism. "As for the number of them (Sacraments), if they should be considered according to the exact signification of a Sacrament, namely, for the visible signs expressly commanded in the New Testament, *whereunto is annexed the promise of free forgiveness of sins, and joining in Christ*, there be but two, namely, Baptism and the Supper of the Lord."

THE ARTICLES NOT THE SOLE TEST.

I have stated reasons for not maintaining that, even if the Articles be, as is contended, our *sole* test of doctrine, they do not, when properly considered, afford any real support to the denial of spiritual regeneration in Baptism.

But I must resist the claim of their being the sole test. Without now dwelling on the necessity of taking Holy Scripture into account, or the decrees of General Councils, or other authorities which might be enumerated, I must insist on the Book of Common Prayer and Administration of Sacraments being at least as authoritative as the Articles themselves.

This the "Defence of the Articles" takes upon it to deny, and adduces some authoritatives document of the Church, in confirmation of the denial.

One main argument is derived from the declaration of the 36th Canon, that all and every one of the Articles are "agreeable to the Word of God"—whereas of the Book of Common Prayer, we declare only that in "contains it it nothing contrary to that Word."

But surely it not necessary to remind any reasonable inquirer that as in such a book there must be many things which cannot have any higher warrant than human discretion, adopting such a course of outward worship as shall appear best suited to the holy service in which we are engaged, of such things, however good—be they even the very best possible—more cannot be said than that they are "not contrary to God's Word." But this does not in the smallest measure imply that the great body of our public prayers is not, as it ought to be, eminently scriptural in its meaning, its tone and spirit, as it manifestly is in its language. It was, we know, the very folly of the Puritans of old to insist that nothing should be used in the service of God but what was *enjoined* in Scripture; and it was the easy task of the defenders of our venerable Prayer Book to show the unreasonableness of such a demand, and to prove that it is enough that there be nothing *contrary to God's Word.*

CANONS OF 1571 APPEALED TO.

But an appeal is made to other Canons to prove that the Articles have been used, not as *one* of the tests, but as *the* test of doctrine and standard of faith.

The Canons of 1571 are specially referred to. One of them requires that preachers, before they are licensed, subscribe "to the Articles of the Christian religion publicly approved by that Synod, and promise willingly to maintain and defend that doctrine which is contained in them, as most agreeable to God's Word." Another is the well known Canon entitled "Concionatores," which having enjoined the preachers to "teach nothing but that which is agreeable to the doctrine of the Old or New Testament, and that which the Catholic Fathers and ancient Bishops have gathered out of that doctrine proceeds to say, and "because these Articels are undoubtedly gathered out of the Holy Books of the Old and New Testaments, and in all points agree with the heavenly doctrine contained in them, and because, also the Book of Common Prayer, and Consecration of Bishops, &c., contain nothing *repugnant to the said doctrine*, whosoever shall be sent to teach the people, shall not only by their preaching, but also by subscription, confirm the authority and truth of these Articles."

Upon this, the writer remarks, "not only is there a marked difference in the terms applied in the two cases of the Articles and the Prayer Book, showing a clear recognition of the superior authority and pertinency of one to the other, in the determination of points of faith but the last clause, which is the most important, refers *to the Articles alone*." The last clause, enjoining *subscription to the Articles*, is surely not more important than the constant and daily and sole use of the Book of Common Prayer, which was already required by statute of every minister of public worship. But let this pass.

Of the reasons for which the authority and truth of the Articles is to be impressed on the people, one is worthy of remark—it is "Because the *Book of Common Prayer*, &c., contain nothing repugnant to the *doctrine* which is *gathered in the Articles* out of the Old and New Testaments." Can words be plainer than these to mark the *superior* authority of the Liturgy to the Articles? The doctrine of the Liturgy is declared to be one of two *tests of the doctrine of the Articles*; in other words, because the Articles are not contradicted by the Liturgy, therefore preachers must in their preaching, set forth the doctrines of the Articles and subscribe to them.

But another reason is adduced. Bishops are required by various Canons to ordain to the office of Priest or Deacon no one, who besides professing the doctrines of the Articles, is not able to give an account of his faith agreeably and consonant to those Articles.

Such are the main proofs of the position, that the Articles are not one of the tests, but *the* test, *the Standard of Doctrine* in our Church.

THE AUTHORITY OF THE PRAYER BOOK UPHELD BY THE CANONS.

Now, what you will think of (I might say the honesty, but I content myself with asking the value of the researches) a writer who selects only those authorities which may seem to favor his own position, and actually omits to acknowledge, even in the very same documents, the existence of others which contradict it? Among the Canons 1571, from which he has made his selection, there is one (the next in order to the first cited by him) which, in terms, declares the *Prayer Book* to be a test of doctrine no less than the Articles. It expressly requires Deans and Residentiaries of Cathedrals, "if any Preacher licensed by the Queen's Majesty, or by the Archbishop, or by the Bishop, shall set forth in his preaching any strange and impious doctrine, or that is repugnant to the Word of God, or to the Articles, or to *the Book of Common Prayer*, immediately to give written notice thereof to the Bishop, in order that he may dispose of the matter according to his discretion.

Will it be siad, that the writer overlooked this Canon, that he is lynx-eyed in detecting everything that makes for his position, and a very mole in respect to everything else? If so, this peculiar quality of his mental vision may account for what else is unaccountable; his also omitting, after citing for his own purpose the 34th Canon of 1604, the 51st Canon of the same year, which makes the very same demand on Deans and Residentiaries, as the Canon of 1571—namely, that they shall, "as soon as may be, give notice to the Bishop, for his determining of the matter," "of any who in his Sermon in their Cathedrals shall publish any doctrine, either strange, or disagreeing from the Word of God, or from any of the Articles of Religion, agreed upon in the Convocation of 1562, *or from the Book of Common Prayer*."

These two Canons, made by two of the most remarkable Convocations ever holden in our Church, that of 1571, which established subscription, to the Articles. and that of 1604, which, besides requiring, in addition to Subscription a declaration concerning these Articles, that they "are agreeable to the Word of God," has given to us the great body of Canons by which our Church is now guided—these two high authorities may be considered sufficiently to dispose of the remarks made on the supposed presumption and tyranny of any Bishop, who shall put his own construction, as authoritative, on the meaning of any parts of the Prayer Book. For it has been shown, that the Canons of the Church not only recognise his authority to do so, but require him to exercise it.

I have thus shown that the Laws of the Church, nay, the very laws appealed to for a contrary purpose, do assert and uphold the doctrinal authority of the *Prayer Book*, do make it a test of the soundness or unsoundness of the preaching and teaching of every Minister of God's Word among us.

WHISTON'S CASE.

Nor has this principle been suffered to lie an idle letter. We have recorded precedents of its being brought into active operation, on occasions of the greatest importance and solemnity.

In the year 1710, "the Clergy of the Lower House, in Synod assembled, represented to the Archbishop of Canterbury, that a certain book had, during that session of Convocation, been published by William Whiston, M.A., containing assertions, in their opinion directly opposite to the fundamental Articles of the Christian religion, and praying the opinion of their Lordships, after what manner it might be proper for that Synod to proceed in relation to that book."

In consequence of this representation, the Archbishop and Bishops addressed "a humble petition to Her Majesty to lay the case before her reverend judges and others, whom her Majesty in her wisdom should think fit, for their opinion, how far the Convocation, as the law now stands, may proceed in the examining, censuring, and condemning such tenets as are declared to be heresy by the laws of this realm, together with the authors and maintainers of them."

The opinion of eight of the twelve Judges, and of the Attorney and Solicitor Generals, having been in favor of the jurisdiction of Convocation in such cases, proceedings took place accordingly.

Now what was the course in consequence taken, as declared in "The judgment of the Archbishop and Bishops, and the Clergy of the province of Canterbury, in Convocation assembled, concerning divers assertions contained in a book lately published by William Whiston, particularly by a book" there specified?—"We have thought ourselves obliged, in maintenance of our holy faith, and for the vindication of our own sincerity, for checking if possible, the presumption of this author, and for preserving others from being seduced by him, to compare the dangerous assertions he has advanced with the Holy Scriptures, the two first general Councils, and the *Liturgy*, and Articles of the Church of England, in order to give our judgment upon the same." Extract from the book are then produced, containing the heretical matter, and the judgment thus proceeds:—"We do declare, that the above-mentioned passages, cited out of the books of William Whiston, do contain assertions false and heretical, injurious to our Savior, and the Holy Spirit, repugnant to the Holy Scriptures, and contrariant to the decrees of the two first general Councils, and *to the Liturgy* and Articles of our Church."

THE CASE OF DR. S. CLARKE.

Four years afterwards, in the following Convocation, the Clergy of the Lower House made a similar application to the Upper House, in the case of Dr. Samuel Clarke, one paragraph of which I think it right to read to you.

"And whereas there are divers passages in *the Book of Common Prayer*, and in the Thirty-nine Articles, which are directly opposed to such heretical assertions; we do further represent to your lordships, that even these passages have by the said author been wrested with such subtlety, as may both teach and tempt the unstable and insincere to comply with the laws, which require them to declare their unfeigned assent and consent to the said Book of Common Prayer, and to subscribe to the said Articles, and nevertheless to retain and propagate the very errors, which are most inconsistent with such their declaration and subscription."

"Passages in the *Liturgy* and Thirty-nine Articles, wrested by Dr. Clarke in such manner, as is complained of in the 'Representation,' are subsequently referred to, particularly 'In the second chapter he explains *many passages in the Liturgy* and Articles, contrary to the known sense of the Church."

Dr. Clarke having submitted, and expressed his "sorrow that what he had written had given offence to the Synod, and also his hope that his behavior for the time to come would be such as to prevent any further complaints against him," further proceedings were forborne.

DUTY OF UPHOLDING DISCIPLINE.

I have dwelt on these cases, at greater length than was necessary on the poisent occasion, not only because of their own important and deeply interesting character, but also because, at the time when every attempt to enforce discipline over the Clergy is represented, by some men of that body, as an act of tyranny, if not usurpation, I think it right to show, how different was the judgment of the Convocation itself at so recent a period as the early part of the last century. Had Convocation been admitted to continue its sittings, were it now to sit and perform its just and constitutional functions, we can hardly doubt, that much would have been done, and would now be doing, to check the spread of heretical and unsound doctrine in the Church. But the silencing of Convocation is only an additional reason, why all those who cannot be silenced, or restrained, except by passing such laws as the one suggested, those, to whom the laws of God and of the Church have committed authority and jurisdiction in these matters, should not be deterred from the discharge of an onerous duty, by the clamor of interested partisans—by the petulance and wilfulness of ignorant multitudes, of both sexes, assembled in one of the Halls of Declamation, under the nominal guidance, it may be, of some notl ess ignorant, though more exalted, individual, than the most ignorant of the crowd before him; no, nor even by the threats of costs, which, in every case, necessarily great, may be swelled to the most extravagant amount, by the reckless profusion of party subscriptions, and the vexatious astuteness of those who profit by them.

Communications.

Salvation is solely the purchase and the gift of Christ. It will be theirs only who are *His*. "If any man be in Christ, he is a *new creature*."* This inspired declaration furnishes the only rule whereby we can determine who can cherish a well-grounded hope in Christ—who consistently profess to be His disciple—who reasonably expect to enjoy His favor here and hereafter.

In the sixth chapter of his Epistle to the Romans, verse 4, and in the second of that to the Colossians, verse 12, St. Paul speaks of Baptism as effecting a burial with Christ, in order to a resurrection with Him. It is obvious also from various other parts of Scripture, that by Baptism there is effected the removal of the subject from the state of nature to the state of grace—from a state in which there is no title to divine mercy, to a covenant-relation to God, in which a title is graciously given by Him, and which is His appointed way for our enjoying all the spiritual and eternal blessings of the Gospel. Men are to be *made disciples of Christ*, that is, *admitted into His religion*, by being baptized "in the name of the Father, and of the Son, and of the Holy Ghost."† In the conclusion of the third, and beginning of the fourth chapter of St. Paul's Epistle to the Galatians, he sets forth more at large the effects and privileges of Baptism. "Ye are all the children of God by faith in Christ Jesus." That "faith" does not here mean the religious act of the mind usually known by that name, appears from its being addressed to the same persons to whom he addresses in the same Epistle the following strong language of censure:—"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel"‡—"O foolish Galatians, who hath bewitched you, that ye should not obey the truth?"‖—"Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? I am afraid of you, lest I have bestowed upon you labor in vain."§ The persons to whom the Apostle applies such language could certainly not be said to be the children of God, because of their possessing the true and living faith of the Gospel. Yet St. Paul says expressly, "Ye are ALL the children of God by faith in Christ Jesus." Another sense in which the word "faith" is used in the New Testament, may be regarded as a key to the correct understanding of it here. "A great company of the priests were obedient to the faith"¶—"Do good unto all men, especially unto them who are of the household of faith"**—"Earnestly contend for the faith which was once delivered unto the saints."†† In these passages, "faith" evidently means the *system of faith* termed *the Gospel*. That this is the true meaning of it in the passage, "Ye are all the children of God by faith in Christ Jesus," is further obvious from the context; where "the Law," or the Mosaic dispensation, is contrasted with "Faith," or "the Faith." "Before Faith came we were kept under the Law, shut up unto the Faith which should afterwards be revealed. Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by Faith. But after that Faith is come, we are no longer under a schoolmaster."

The passage in question, therefore, may be thus paraphrased:—*Ye are all the children of God by the Gospel which is in Christ Jesus: not because of your faith or holiness; for ye see that I have to condemn much unfaithfulness and irreligion among you, even to such a degree that I am afraid lest I have bestowed upon you labor in vain: but by virtue of the covenant-relation in which you stand to God under the Gospel, now that it has superseded the Law, which served but as a schoolmaster to bring us unto Christ.* This meaning is more particularly illustrated by the immediately subjoined words, "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female"—from whatever nation or former religion ye may have been drawn, or from whatever class, involving inequality of religious privileges, now, since your baptism into Christ, and your having thus put on Christ, and been made the children of God by His Gospel, all such inequality is done away—"for, ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed," or spiritual children, "and heirs according to the promise" made to Abraham, the father of the faithful, in connection with the incarnation of the Messiah through one of his posterity.

Proceeding in an uninterrupted strain, which shows that he continues his reference to the members of "the Churches of Galatia" being "the children of God," not by their personal faith or holiness, but in virtue of a privilege conferred by the Gospel on "as many as have been baptized into Christ," St. Paul adds, "God sent forth His Son to redeem them that were under the Law, that we might receive *the adoption of sons*. And because YE ARE SONS," (he still addresses the foolish, wicked, and unfaithful Galatians, upon whom he fears lest he has bestowed labor in vain,) "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father:" that is, the Holy Ghost ratifies this covenant, whereby God becomes, by a relation of His special adoption, as a part of His Gospel, your Father; by infusing into it its efficacy; by providing its human subjects with the direction and aid necessary to their being faithful in it; by crowning with success their due application to the means appointed for their enjoying that direction and aid; by blessing and sanctifying the conditions of the covenant, performed in faith, so that, however imperfect and unworthy in themselves, they come up with acceptance before God for Christ's sake; and by thus giving to all who will duly accept it, the privilege of having their hearts warmed, and their characters and lives governed, by the genuine filial love of their Heavenly Father, so that they may serve Him truly all the days of this life, and enjoy Him infinitely through all the eternity of the next.

The evangelical view of Christian Baptism is therefore evidently that set forth by the Church, when she teaches every catechumen to say that in that Holy Sacrament he "was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven;" that the state into which he was thus called is a "state of salvation;" and that, "being by nature born in sin, and the children of wrath, we are *hereby* made the children of grace." And as we are not brought into this spiritual state, and relation to the Father, the Son, and the Holy Ghost, by our faith or holiness, so neither does the want of these hinder our being in it by our baptism—that being the instrumental cause through Christ, Who is the original and only meritorious cause. This appears from the case of the Galatians, who, though far departed from the true spirit of their Christian profession, were yet the children of God. God deals with us, in all things, as moral agents. Having made us such, He, in the exercise of His sovereignty, conforms to this His will and pleasure all His dispensations of both nature and grace. As *men*, made such by our birth, He invests us with great privileges and corresponding powers; but leaves it to ourselves whether we will improve them and profit by them, or otherwise. As *Christians*, made such by our baptism, He invests us with great privileges and corresponding powers; but leaves it to ourselves whether we will improve them and profit by them, or otherwise. Such is the clear and simple Gospel doctrine on the subject. It loses none of its truth by the opposition which human traditions and theories have raised against it.

The change thus effected by Baptism, in making men members of Christ, children of God, and inheritors of the kingdom of heaven, bringing them into a state of salvation, and making them, from children of wrath, children of grace, is aptly termed in Scripture and by the Church, the new birth or regeneration. And in reference to this fact of Baptism causing a removal from one state to a totally different one—a departure from that in which we are placed by nature, and an entrance on that to which we are admitted by grace, that Holy Sacrament has also applied to it the figurative appellations of a death and burial—these being regarded in their connection with a passage from one state of existence to another.

Our birth, then, in Baptism, or our spiritual birth, like our physical, ushers us into a state of probation—a state, therefore, in which our Heavenly Father invests us, of course, with all the powers, and puts within our reach all the directions and aids, necessary to attain to the end had in view—our intellectual, moral, and spiritual improvement, and our virtue, holiness, and truest happiness, here, and our everlasting perfection and bliss hereafter.

This regeneration, therefore—this great and glorious spiritual change—is, as we should reasonably expect, made prominent in the Gospel, in connection with the fundamental divine precept, "If any man be in Christ, he is a *new creature*." But as the new state on which a human being enters at birth, by no means necessarily involves the elevation of character, the moral and intellectual improvement, the refined happiness, and the honorable usefulness, attainable by the due application of His moral and intellectual powers; *so* neither do the unspeakable blessings to which tend the spiritual gifts and endowments appertaining to the new state on which he enters at Baptism, necessarily follow from his birth into that state. He must walk worthy of the vocation wherewith he is thus called. He must work out the salvation thus placed within his reach. He must make sure the calling and election of which he was thus made a subject. In these duties, pursued in the true faith of the Gospel, and humble submission to its requirements, and enlisting the entire devotion of his heart and life, he must—through the mighty power of the Holy Ghost, which is pledged for guiding and aiding all true children of the covenant—*walk in newness of life*. This is the only test of being so in Christ Jesus as to have a reasonable hope of being kept by Him unto salvation—the only proof to ourselves—the only evidence to others. It is the only Christian experience on which we can rely—a profession which needs not many words to set it forth, and without which the most studied, ready, or excited words are but as sounding brass or a tinkling cymbal. Thus is to be met, as God requires we should meet, that lamentable and universally spreading depravity and corruption of the natural man, strong in

* 2 Corinthians v. 17.
† St. Matthew xxviii. 19, where the word "teach" means, according to the original, make disciples of.
‡ i. 6. ‖ iii. 1. § iv. 9, 11. ¶ Acts vi. 7.
** Galatians vi. 10.
†† St. Jude 3.

its hold even on "them that are regenerated," whereby the "carnal mind is enmity against God," being under that influence of depraved appetites, passions, and affections, which hinders its being "subject to the law of God: so" that "they that are in the flesh," that is, are swayed by those appetites, passions, and affections, and not "led by the Spirit of God, cannot please God."‡‡ We must "put off" this "old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of" our "mind, and put on the new man, which, after God, is created in righteousness and true holiness."‖‖ Without this, our baptismal privilege of being brought into covenant with God, and thus vested with a title, through Christ, to all the blessings of the Gospel, and endowed with the requisite ability to make that title sure, will not only profit us nothing, but involve us in the deep guilt, and expose us to the horrible punishment, of neglecting and abusing the exceeding love of God, manifested in the redeeming mercy of Christ, and in the full and free offer of the great and precious gifts of the Holy Ghost. Our baptism, indeed, solemnly enlisted us for manfully fighting "under Christ's banner against sin, the world, and the devil;" and pledged us to "crucify the old man, and utterly abolish the whole body of sin," and to "die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections." It laid upon us the obligation to show that we are "risen with Christ" by seeking "those things which are above, where Christ sitteth on the right hand of God;" and to "set" our "affection on things above, not on things on the earth."§§

Thus, as taught by Holy Church,¶¶ we who are regenerate, and made God's children by adoption and grace, are (for prayer for grace invariably involves corresponding duty) daily to be renewed; in other words, to walk in newness of life to be and continue, in heart, character, and conduct, as well as in our covenant-relation to God, new creatures. And as this is the Gospel's indispensable requirement, in order to our being true disciples of Christ, and warranted in cherishing the hope of His favor and blessing, so is it the source of the Christian's strongest consolation and highest enjoyment. When heaven and heavenly things are the objects of our supreme affection and care, and we seek them, with all humility and faithfulness, in the way pointed out by the Gospel; when God's ministry and His Church are regarded as He requires, in our pursuit of that way; when our duties to our Maker and our fellow men are not only kept in strict compliance with the outward requisitions, but are animated by the *pure and holy spirit*, of the Gospel—its humility and disinterestedness, its earnestness and devotion, its constant subjection and control of our tempers, dispositions, and passions, its self-sacrifices, and generous devotion to piety and charity of the measure of ability which God may give; when the care of our souls, diligent and conscientious in the outward acts and exercises of religion, is filled with watchfulness of the inner man, that it be true to the faith, to the affections, to the purifying and energizing piety and holiness, of the Gospel; and when that Gospel is made our one and only rule in all matters connected with duty, and involving moral consequences, to the setting aside of counter or qualifying human judgments, expediencies, and compromises, and the demands, however stern, of *self*; then may we hope for the blessings promised to those who are renewed in the spirit of their minds. Then, being truly "*in Christ*," we may humbly trust to have Him to dwell in us, by the Spirit which He will give us. Our being new creatures will appear in our new views of duty, its requirements, its obligations, its encouragements—in our new views of sin, its foulness, its degradation, its danger, and especially its vile ingratitude to God—in our new views of the character and claims of our Maker, our Redeemer, and our Sanctifier—in the new and increased joys which attend all virtuous earthly interests and happiness—in the new aspect assumed by the trials and afflictions of life—and in the change thus wrought in death, which, from a punishment, becomes a blessing, and has its consequences as the destroyer of temporal life, infinitely more than compensated by its being the gate through which we are to pass to our joyful resurrection.

B. T. O.

‡‡ Romans viii. 7, 8, 14.
‖‖ Ephesians iv. 22, 23, 24.
§§ Colossians iii. 1, 2.
¶¶ Collect for Christmas Day.

For the Churchman.

Mr. Editor.—I have read, with much pleasure, the communications on Odd Fellowship of your correspondent, "An Humble Layman." He understands his subject, and is quite able to take care of himself, consequently I do not write this with any intention of defending him from the uncourteous attacks of your correspondent "G. of No. 67," nor with any intention of disputing "G.'s" assertions, that he is hereditarily a Churchman, and, from choice, an Odd Fellow; in fact, had he not allowed his zeal in the cause of his Order to have hurried him on to deny one fact that I asserted in my former communication, I should not have disturbed him in the enjoyment of his crude opinions. Before proceeding to comment on his epistle, I would premise that I too have been an Odd Fellow—that I too have borne the honors of which he boasts—that disappointed ambition formed no part of my reasons for leaving the Order—and, moreover, that I have a card of clearance from the lodge to which I last belonged, humbly at his service.

As your correspondent is the first, and I believe the only man, that ever made the discovery that Odd Fellowship ever taught, or ever forbore to teach, anything because it was not "a matter of Faith," I ought perhaps to congratulate him on the discernment displayed in the earlier part of his first paragraph, though I certainly cannot do so on the logical consistency of the concluding part of the same paragraph: he tells us that Odd Fellowship "recognises man, be he of whatever creed he may, as a constituent part of the human family, and *is therefore based upon Christianity*." It has been my lot to be intimately acquainted with many Jews, and, in earlier years and other climes, with some Mahommedans; but I never met with one who would deny that man, whatever his creed, aye, or even whatever his color, "formed a constituent part of the human family;" but I am sure they would have smiled at the idea, perhaps have pitied the man that had told them, their opinions were based upon Christianity.

For the information of "G.," I would inform him that I was myself attached to a lodge that, for more than one year, was neither opened nor closed with prayer, and would beg leave respectfully to suggest that there are more lodges, and other Odd Fellows, than are comprised in No. 67. Further, I would just give a sketch of the same lodge, as it appeared, one evening, after a chaplain was appointed, and it was resolved to open with prayer: The Chaplain was a Presbyterian, and of course could not, or would not, (which you will,) bend the knee in prayer. In one corner of the room was a Methodist, who interlarded the effusions of the chaplain with groans ejaculations, as is customary in their meeting-houses. Let "G." add to this, the skeptic standing with his head averted, and a smile of scorn on his lips, and tell me if he can, or dare, that "every Christian man may, with perfect consistency, join our Order." This, sir, is no flight of fancy. I witnessed the scene described, and never after entered the lodge room, as a Prayer meeting.

But we shall doubtless be told that the Grand Lodge provides a form of Prayer for the occasion. I am, of course, aware of this; and perhaps "G." may be aware that some lodges, or rather, perhaps, some chaplains, will not condescend to use a *form of prayer*.

In my former communications, I asserted that any allusion to our Divine Redeemer would be virtually an infringement of the rules of the Order. "G." very modestly asserts that "it is not true that the name of our Lord is excluded from the Order." I hesitate not to repeat my assertion, and call on "G." to point out where His adorable name is used in the working of "the Order." Is it in the Charges he is pleased to laud so highly? Is it in the opening or closing Prayers? If not excluded, where may it be found?

In conclusion, "G." says, Odd Fellows "may not be compared to Deists." I am well aware that all Odd Fellows are not Deists—I am also aware that many are Deists. He will scarcely have the hardihood to deny that the machinery of the Order is so constitued that it will embrace men of every creed, and men of no creed at all—he will not dare deny that a man may be a consistent Deist and a good Odd Fellow at the same time. In short, the Jew, the Turk, the Atheist, may, I believe, be good Odd Fellows; but it would require an abler logician than "G. of No. 67," to convince me that they can be either good Christians or consistent Churchmen.

OBSERVER.

For the Churchman.

Mr. Editor.—Will you oblige by giving a place in your paper to the following extract from a Report read by one of the Missionaries of the Protestant Episcopal Church Missionary Society for Seamen, at the last meeting of the Board of Managers? The subject created a great deal of interest at the meeting, and led to the adoption of a resolution, that a part of the report be published in the Church papers, with the hope and belief it would meet the eyes of many friends of the sailor, and move their hearts to furnish means for some such provision on the *North River*, (as the report contemplates,) for the temporal comfort of seamen, and their greater security from the temptations and snares which beset them on shore.

I have conversed with the Missionary on the subject, since the meeting; and it was thought that a comfortable house, conveniently situated, might be obtained and fitted up at a small cost, *as an experiment*, and a suitable person readily found to conduct it. It is believed that such a house, on a small scale, would soon defray its own expenses. The want of it is deeply felt, as an instance in the extract plainly shows. It would greatly aid the efforts of the Missionary, and give increasing efficiency to all the means brought to bear upon the Sailor and Boatman, through the Church. The need of this must be obvious to those who are acquainted with that side of our city; and it must also be evident to the reflecting, that the good impressions made upon the mind in the House of God on the Lord's Day are very likely to be obliterated, from the "evil communications which corrupt," and the scenes which entice the Seamen, in the home which they now find on the north side of our city. Your compliance with this request will confer a favor on

THE SECRETARY.

Extract from a Report made by one of the Missionaries of the Protestant Episcopal Church Missionary Society for Seamen, at the last meeting of the Board of Managers:

"It is already known to us, that the past two months have been full of difficulty and anxiety, and I may add, no little discouragement, arising from efforts and influences which have been busily employed to remove our Church from its present berth. But out of all the Lord hath graciously delivered us, and the City authority, in its triple order, has confirmed us in our rights, and granted us permission to remain at our mooring. The agitation of this question, (as it was the common topic upon the wharves and vessels around us,) was not, we think, without its evil influence upon our congregations; and we are confirmed in this opinion, from the fact that, during the month of May, and the first part of June, scarcely a Boatman was to be seen, during the week, in the Church, and the usual intercourse with them then seemed suspended.

"I have more than once brought to the notice of the Board the importance of a retreat, or house, for Seamen and Boatmen, upon the North River, and I now allude to it again, at this time, for every month's experience convinces me more and more of its necessity. Let me mention a circumstance connected with this matter. Two sailors, of a noble crew, arrived at one of the North River piers, sought and obtained lodgings with our Sexton. Most of the crew would have tarried with them, if they could have been accommodated, but as they could not, they sought lodgings where best they could, and where many of them may not be reached by the Missionary. These two sailors came to Church the next Sunday, and brought two of their crew, whom they chanced to meet. That morning we prayed for the safety of the Seamen going to sea upon a whaling voyage, and after the service, one of these two men, to whom I have alluded, came to me and requested that I would return thanks to Almighty God, in the afternoon, for their safe arrival from sea. But I will not occupy your attention with this subject further, as I am persuaded it must commend itself to all the friends of the Sailor, as a matter worthy of serious consideration, and no distant action.

"I am happy to inform the Board, that the Library which I have procured for the Church is beginning to excite much interest among this class of men, and I trust it will yet prove a great help to me. in teaching them, imparting much salutary instruction, which they would not otherwise acquire.

"Your Missionary was well aware, from the first, that it would be a work of time to interest Boatmen especially in the ordinances of the Church. What of early religious education they may have received, is generally of that character which tends to place but little, if any, value upon what they call the mere forms of Christianity, the Sacraments and ordinances of Christ's holy Church, and they neglect these without scruple, or much compunctions of conscience. We must therefore still labor on in faith, in prayer, in hope, planting and watering, while we look unto God to give the increase."

For the Churchman.

EPISCOPALIANS AND CHURCHMEN.

NO. II.

Mr. Editor:—The religious inquirer has two objects in view—the one of which, it is supposed, when discovered, will assist him materially in the pursuit of the other, viz., the *Truth* and the *Church*. He wants to know what he is to believe and do,—and likewise some society or fellowship in which it can be done. If he first find the Truth—it is obvious that that may assist him in finding the true fellowship which he seeks. If he first finds the Church, is it not equally certain that that will guide him in his search after the Truth?

Now Mr. Richardson's method is first to find the Truth, and then to seek for a Church that is in conformity therewith. Mr. Wilson's method, on the other hand, is first to ascertain by a mode of historic identification, which is the Church, and then to avail oneself of its guidance and testimony in the pursuit of the Truth.

I have considered these two methods in regard to safety, on the certainty which they will guide us to the true fellowship of the disciples of Christ. This it will be seen is testing them by a point of practical usefulness. I now propose to bring them to another test, viz., that of Scripture.

Whoever expects to find in the Scriptures specific rules to guide him in selecting the true Communion of Christ *in a state of things like the present*, will certainly be disappointed, because no such state of things was contemplated except in those awful predictions of the final apostacy, when perilous times shall come, and many shall depart from the faith, and having itching ears shall heap to themselves teachers and be turned to fables.

We must, therefore, resort to the *general principle* and its application to the *specific case*.

Which then, do the Scriptures of the New Testament set forth as the Teachers and Guide of men, the Church or the Scriptures?

Now, in the pursuit of this question, we must consider that each of these leads to the other, and that neither of them is complete by itself and alone. We are only inquiring which, by the order of the Scripture representations is to be considered are the guide that is to lead us to the other. And hereafter I shall make a change in my use of terms and consider the Scriptures and the Truth as (for the purposes of the present subject) equivalent and convertible terms. For the Scriptures, when (1) we have got the books, and only those which have been written by the inspiration of God, and for "our learning," and (2) when we have the right interpretation of them, are unquestionably the same as the Truth and are the Truth itself.

Our question becomes then as follows: THE TRUTH; which is the *right* interpretation of the right canon of Scriptures will enable us to discriminate the Church from all counterfeits, and the CHURCH when discovered, will enable us to ascertain what Books have been given by the inspiration of GOD, and what is the right interpretation of them. Which, then, shall the inquirer set himself to find first? One method answers the Truth; the other says the Church. We have considered the practical difficulties and dangers that beset the first method. We now come to consider the bearing of Scripture on this question.

Now, in this connexion, it is a significant and very important fact that the Scriptures—understanding by this term the collection of Books that now goes by that name—were not written and gathered into a canon for many years after the foundation of the Church was laid. No one book of the New Testament was written until about twenty years after the Christian Church was fully established, I do not design to enter into a consideration of the diversites in the dates of the origin of the several books of scriptures assigned them by different writers—and therefore will take that date that is least favorable to the inference which the fact in any statement of it forces us to draw that is the earliest date that is assigned to any of the Books—to wit, A. D. 52, I speak of this as the earliest date, because if Matthews' Gospel was written earlier, it was not written in Greek, and consequently that which was written earlier than 52 was not the one we now have. And if the one we now have under that Apostle's name be only a translation of the earliest Hebrew copy, yet whether the translation were made by St. Matthew himself or not, our Greek copy must be regarded for our present purpose as the original,

We have, then, the Church in existence about 20 years before any part of the New Testament Scriptures were written. And at that time the Church had been extensively established. It was moreover probably not less than thirty years more before the Revelations, the Gospel, and the Epistles of St. John were all written. By this time the Church had been established, from India to Great Britain, and from Ethiopia to Scythia on the North. Nor did each of the Churches have a full copy of all the books that were written—many of them probably had none, and few, if any, had them all. The books were scattered about in the place where they had been written, or to which they had been sent in the form of Epistles, except in so far as contiguous Churches had multiplied the copies of particular books by an interchange of such as were in the possession of each particular Church.

This seems to me to be a fact as important and controlling in this connection as it is undeniably true—the living Minister was sent from the very first to teach and guide the people—the Scriptures were written afterwards. Does not this settle the fact that the Minister is by the divine appointment to guide the people to the Truth, and not the Truth to guide them to the Minister? But this is not the main consideration. What do the Scriptures say of themselves? What do they say of the Church in relation to this matter?

1. What do the Scriptures say of themselves in relation to this point? We must confine ourselves to the New Testament, and limit our quotations to the more explicit passages.

a. And first, "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 2 TIM. 3, 16. 17.

We have some right to say, perhaps, that "the Scriptures" here spoken of, were the Scriptures of the Old Testament which Timothy had known "from a child," (ver. 15.) We might further say that St. Paul is speaking of them in relation to "*the man of God*," that he "may be perfect, throughly furnished" &c., and that "man of God" is an expression which *in the Scriptures* means a duly commissioned Minister, and Timothy himself, a Bishop, was called "a man of God," (1 Tim. 6, 11.) The expression is used over fifty times in the Bible, and always in the sense above given, that is to indicate an inspired Prophet or a man *specially authorised* by God for some holy Ministrati ns.

But chiefly the passage says of the Scriptures that they are "*profitable*." Now, profitable is a word which admits of comparison, and though one thing may be profitable, others may be more so. One thing may be needful, another necessary.

b. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." JOHN 5, 39.

Here again we must say that the Scriptures here spoken of, were the Scriptures of the Old Testament, [for the New was not then written.] But it is more to our present purpose to observe that our Blessed Lord was speaking to those who were in what was then the true Church, and giving them a precept whereby they might "continue in that holy fellowship," and not, by rejecting Him of whom the Scriptures gave testimony, become apostates and outcasts. The text, therefore, has no material bearing upon our present point, which is to ascertain how to guide those into that fellowship who as yet know not where it is to be found.

c. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." ACTS 17, 11.

Here is a high commendation of the Bereans, for searching the Scriptures and comparing what St. Paul said with those sacred Oracles. But the Scriptures which they consulted thus daily—were the Old Testament Scriptures—and the people themselves were *Jews*, as we are told in the verse preceding the one we have quoted. They also were therefore people who by the ancient Covenant were in the Church of God until they became excluded by their own act in rejecting His Only Son the Messiah whom they were taught to expect and were in fact expecting. And this was the very point before them, whether the JESUS whom Paul preached were the Messiah or not, and to settle that point they most nobly consulted the word of God daily as their guide.

There are many other passages that speak of the Scriptures in general terms; but these are all that, as I suppose, can be cited in immediate reference to our present point. The two last imply that the Scriptures are a guide—an infallible guide—an indispensably necessary guide *to those that are in the Church*. But they certainly do not go one step beyond that. The first is more general in its character, and even if we ignore the considerations specified above as limiting the scope of its meaning; it still comes far short of declaring that, for *those out of the Church*, the Scripture is the infallible guide to its communion, or that they are *first* to ascertain what is Scripture, and *secondly*, what is its right interpretation and meaning, and then *thirdly*, to follow that meaning in selecting by its present appearance the religious body that is most nearly confined thereto, as the Church of Christ.

I must entreat you, Mr. Editor, and all my readers, to keep my point distinctly in mind. I am not at all impugning or descrying the doctrine of our VIth Article—that "Holy Scripture containeth all things necessary to Salvation" &c. Nor do I affirm that the Church without the Scriptures could be of any validity, or that its ministrations could be of any value. I do not suppose any such separation *in fact*, but only *in thought* for the purpose of our inquiry—to wit, which of the two should he who is supposed to have neither, seek first—in order to guide him to the other?

2. I have shown what the Scriptures say of themselves in reference to this point, and in reference to this point only am I now collecting their testimony—or rather I have shown what they do *not* say of themselves, and now proceed to show what they *do* say of the Church in reference to the same point.

a. "But if he neglect to hear the Church let him be unto thee as an heathen man and a publican." MATT. 18, 17.

Our Lord was in this case addressing His chosen apostles, and there is therefore no room for doubt that the precept He was giving them was intended for the Christian Church. A heathen man was one with whom they could have no intercourse except to say to him repent, and believe. A publican was one who, though, in point of fact, he might be nominally one of themselves, was yet justly avoided as leagued with their enemies in oppressing them.

This passage certainly leaves room for, and suggests, the inference—that no matter how much one might pretend to review the Scriptures, and that too in what *he* sincerely believes to be the right sense and interpretation of them, yet if he would not hear (and to hear is to obey,) the Church, he was to be regarded as a heathen man and a publican—that is as one out of the Covenant. If so, the Church *interpreting the Scriptures* and *as the interpretation of the Scriptures* is of more importance to a man than *the Scriptures explained, by his own private interpretation*, and therefore the Church, as the Interpreter of the Scriptures is the first thing of the two to be sought by the inquirer.

b. ". . . The Church of the living God, the pillar and ground of the Truth." 1 TIM. 3, 15.

"The ground" as here indicated is that on which anything rests for its support, and the "the pillar" is that which holds it up and on which it is inscribed so as to be seen and conspicuous.

The Scripture, rest ultimately, undoubtedly upon God Himself, whose Word they are. But *for us*, they depend—that is, our reception of them depends upon the Church. It is upon His testimony to their genuineness and authenticity that we view them as the word of God. We are indebted to her for them *as the word of God*, for their preservation, for their transmission, for their being brought to our notice, and for their being accompanied, as they are, with evident satisfaction of their credibility. And in the words of the profound and cautious HERBERT THORNDIKE, we may say, "It remains that we affirm whatsoever the whole Church, from the beginning, hath received and practiced for the rule of faith and manners, all that to be evidently true by the same reason for which we believe the very Scriptures; and therefore that the meaning of them is necessarily to be confined within these bounds, so that nothing must be admitted for the Truth of them which contradicteth the same." *Principles of the Christian Truth.* B. I. chap. VI. §1.

Now it seems to me that our last quotation from the Scriptures settles the point for us. All the testimony which the Scriptures furnish of themselves does not equal what is here said of the Church. The Church is set forth as that which is to make known what is to be regarded as Scripture—what is the truth or the right interpretation of the right canon of Scripture.

c. I might, indeed, quote still further the passages which relate to the Ministry as the living mouthpiece of the Church, and especially Heb. 13, 7. "Remember those which have the rule over you, who have spoken unto you the word of God, whose faith follow," &c. But this most evidently is a precept for those who are within the Church, and therefore not those for whom we are seeking a guide. Yet for those to whom it was addressed, it is a precept as positively urging them to follow for their guide the living Preachers as any passage that can be found requiring their adherence to the Scriptures.

The inference from this portion of our argument is inevitable, and the chain by which it is bound to the Fountain of Truth itself is irrefragible—to wit, that the Church is the appointed Guide to lead us to the truth—its Pillar and its Ground. Inquirers, therefore, in this age must first find the Church and identify it with that of Christ and the Apostles and then learn through its guidance what is the Truth. Yet after all, the Scriptures are the only source and Fountain of the Truth—the Church can originate none. It can only transmit, and when it speaks, it must speak from the Scriptures rightly dividing the Word of God. We are commanded to search the Scriptures and commended for so doing and they are declared to be profitable for doctrine, for reproof, for correction, and for instruction in righteousness—but the Church, and not the Scriptures, is said to be the Pillar and ground of the Truth, and it is not those that will not hear the Scriptures—but those that will not hear the Church, whom we are to regard as heathen men and publicans. The Church therefore, is the thing which we are first to seek for—"seek ye first the Kingdom of God." It is not Episcopacy that we are to seek first—that is the Pillar and ground of the Truth—that we are to hear on pain of being accounted as heathen men and publicans. Episcopacy is a mere fact (shall I call it incidental?) of the Church. But it is the Church itself which occupies this most important position.

I might indeed say, by way of adding to my argument that the Scriptures are no guide, even when found and interpreted, to those out of the Church. They are the staute book of Christ's earthly kingdom, published *in* that kingdom, given *to* its members, and for them exclusively as a rule or guide. The laws of these United States are the guide and rule of its inhabitants and citizens. But they are no rule, no protection, to those who live in a foreign country. Persons out of the Church are foreigners and aliens from the kingdom of God, the Commonwealth of the Christian Israel.

It may be objected that the Church has been very corrupt, has sadly erred, and therefore is no safe guide.

But to this I say no. The Presbyterian Church has never erred in teaching what is Presbyterianism—however far and wide it may have departed from Christianity. The Methodist Church has never erred in teaching Methodism, and if one wants to become a Presbyterian or a Methodist, his first step is to find the Presbyterian or the Methodist church, join its communion, and learn its doctrines and ways.

So the Christian Church has never erred in teaching Christianity. That which has been held in it *always, everywhere, and by all*, must of necessity be the truth of Christ. The Church of Jerusalem, the Church of Alexandria, the Church of Antioch, and the Church of Rome may have erred, but the whole Church of Christ has never erred.

Hence the necessity of looking beyond the particular branch to which we belong, or which hath jurisdiction in a place where Providence has cast our lot, to the Church Catholic and universal. First the Rector of your Parish—then the Bishop of your Diocese—then the Synodical Authority of your Province, be that Convocation, General Convention, or by whatever other name it may be called, and then from that to the Church Universal or Catholic. Such seems to be the order of authorities under which we are placed by the appointment of God, and our responsibility, in looking beyond the most immediate to the more remote, depends upon the means which God has given us for judging for ourselves in matters pertaining to the kingdom of God.

So in human affairs. for a child, the first guide and rule of action is his father, then the laws of the Municipality, after that, the laws of the State, and finally the laws of the United States. He may look from the one up to the other, and test the inferior by its conformity to that which is above, and appeal, if need be, in the justification or defence of himself—to any higher authority that does not conflict with those above it. But his father is to teach him what is the law, and what is right and not the law, who is his father.

The Minister of the family into which the child is born, is *prima facie*, the most immediate Minister of Christ to whom the child is to look for ministrations and instruction in things pertaining to the Lord. The child may and should always have the Bible in his hands. If the Minister be a Minister of Christ he can look from him up to his Bishop, and so on up until his mind comprehends the whole history and teaching of the Church, as well as all the contents of God's written word. But if his mind expands far enough to look beyond his most immediate teachers—that is, beyond the one who claims to minister in divine things to the Church, whether it be *the* Church of Christ or *a* Church of anti-Christ—to which his parents belong—since there are many false pretenders to that office, and much danger to be apprehended from them, the first question for him to raise is, whether he be a minister of Christ and His Church, or merely a preacher of some modern *ism*, "*sect* or *law*."

Mr. Editor, I owe you an apology for the length of this article, but I could not well make it shorter. I will promise however, that in my next which will be the last of this series, I will not abuse your patience quite so badly as I have now done.

CONTRIBUTOR.

For the Churchman.

THE CHURCH VS. ODD FELLOWSHIP.

A few words concerning this strange issue, may not be inapt or uncalled for at the present. The time has been when any class of men who would attempt to introduce a substitute in the place of the Church, in her ministrations of mercy and truth, throughout the world, would have been justly regarded as irrational enthusiasts, men, attempting to reform the principles of eternal truth and justice; but in this later day, of increased light and knowledge, also of increased license of opinion, we are to regard nothing as wonderful, and are called upon to resist by argument any innovation however absurd.

What, then, are the claims Odd Fellowship urges upon Churchmen, for their countenance and support? What inducements can she present strong enough to justify them in building up an irregular and secret organization by weakening the rescources of their own communion and neutralizing the strength and harmony of their own holy brotherhood?

In the first place, Odd Fellowship proposes to feed the hungry, clothe the naked, visit the sick, bury the dead, and educate orphaus. Now we beg leave to ask, whose hungry are they to feed? whose dead, bury? whose sick, visit? whose orphans, educate? We answer the Odd Fellows! the claim to which various benevolences has been purchased by sundry previously-paid instalments. Now we do protest against calling such a well-digested scheme, of mutual aid, profit, and loss, by the name of charity. We do protest against such bold and open defilement of one of the dearest principles of Catholicism, that is, Catholic charity. If Odd Fellowship will candidly assume to be, what it in fact is, (a mutual benefit association,) then we would not fear to leave it with the minds of churchmen, assured that they would come to correct conclusions: but it flings its banner wide before the world, graced with emblems of charity and disinterested good-will to man, when we find on examination that this same good-will and benevolence dwindles down to sheer selfishness.

In this view of the case, are churchmen justified or even called upon to stint the charities of the "Offertory," and other authorized institutions, that are continually appealing to them for their alms, to build up a sectional interest, something entirely foriegn and even hostile to the aim and purposes of the Church? But even supposing that all their disbursements to claimants are purely benevolent—if the object of the society is love, friendship, truth, and charity, what is the need of the garb of inviolable and sworn secrecy? of magnificent and expensive regalias? do they expect, that, by thecircumstance and pomp of banners and aproned processions to further either of these holy causes, to augment their rescources or do good service to the cause of truth? We know Odd Fellowship will call these questions foolish, but we have never heard them answered. If the large amounts expended in these tinsel and gaudy decorations were devoted to the relief of the distressed, would not th einjunctions of our holy religion be more immediately answered? Briefly to notice the feature of secrecy. Do the Odd Fellows extend the obligation of their vows over their "alms deeds"? Are they kept in the same mysterious obscurity with their rites and ceremonies? But they claim that charity is the prime motive of their organization. If so, why have linked with it, something which requires concealments? Even if charity *should be* in secret it certainy is not so among them. Surely all the mummery of watchwords, grips, and initiations, are not essential to the judicious distribution of alms—to the relief of the poor and distressed.

When Churhcmen shall all be actuated by a holy zeal in well-doing—searching out the needy and destitute *everywhere*,—in fact, living up to that spirit which prays "for all sorts and conditions of men;" when her priests shall ever be found instant in the service of the Lord and his holy church, instead of degrading their high office and wasting their Master's time in the building up of institutions which knew Him not; then will the Church fulfil her destined position, embracing all the nations of the earth in her ministrations of christian benevolence.

VERITAS.

For the Churchman.

"SUBMISSION TO GOVERNMENT."

A Sermon for the Third Sunday after Easter,—preached in St. Peter's Church, Albany, by the Rev. Horatio Potter, D. D., Rector.—*Stanford and Swords, N. Y.*

Whatever opinion may be formed upon the substance of this discourse, no one, we think, can rise from the perusal of it without a feeling of great respect for the Rev. author, both as a man, and a minister of the Gospel. No dealer in the popular ethics of expediency, we are quite sure—no time server, zealous of the praise of men,—not even a minister of religion, except in the strong conviction of a valid and authoritative commission, could have chosen such a subject, or so have handled it, in these times.

To some, perhaps, more engrossed with the interests of passing events than by any views of the higher relations and destiny of the race, a public discourse, thus graduated in opposition to the prevailing current of popular feeling, might appear ill-timed.—The path of submission can scarcely ever be a popular one, and probably there never has been a period in the world's history when the common mind, in that branch of the human family to which we belong, has been so elated with the consciousness of power, or so possessed with high notions of right, and low notions of responsibility, in the exercise of that power, as now. But it is precisely under that power, according to our poor apprehension, that the time for bringing out a pastoral admonition like that before us—far from being unseasonable—is particularly appropriate and happy.

The peculiar skill and vigilance of the mariner are required when the storm is abroad; the antidote of the physician, whenthe fever rages: the warning of the watchman is only needed when danger impends: and so the admonitions of the faithful pastor, are most especially called for, when men, under the influence of any peculiar temptation, are most apt to elevate the maxims and motives of human policy, above the requirements of God's Law.

But, besides all this, there is, we think, a relation of the deepest interest—and which our politicians would do well to ponder—between the admonitions set forth in this discourse, and the practical working of our Republican System. By the conventional forms of that System, the *people* are declared *sovereign*: but it is equally, and of necessity, a part of the system, that the same *people* should also be subject. How are these two functions co-related, indeed, like *cause* and *effect*, but at the same time, like cause and effect, exclusive of, and opposite to, each other—to be kept separate,—each preserving its proper sphere and dignity—though vested in one and the same people.

To the exercise of the *sovereign* power, there is indeed no lack of incentives. The lust and pride of our fallen nature, even if there were not a thousand seductive influences, from without, to excite and stimulate them, would carry us fast enough, in *that* direction; but what shall win us, or who will be found willing, of his own accord, to tread the dark, cheerless, and inglorious, not to say despised path of obedience and subordination? Where *all* are entitled to command, who *will* obey?* Assuredly, *no one!* No one at least, except as, by the faithful and fearless ministration of God's Word, some may be brought, *in the obedience of a law and authority higher than themselves, to every ordinance of man, for the Lord's sake.*" The *subjective* function then,—indespensable, we conceive, to the maintenance of our institutions,—is itself dependant upon, and can only be maintained by a sense of religious obligation, legitimately drawn out, as in the discourse before us, from the Word of inspiration, and duly enforced by the faithful ministry of that Word.

This Sermon well-deserves a perusal, also from the artlessness of its arrangement, the pure anglo-saxon simplicity of its style, and its admirable freedom from every thing like dogmatism and denunciation. It can scarcely be classed as an *argumentative* discourse, for the subject does not admit of it, nor does it seem to have been any part of the object of the speaker to win applause by rhetorical appeals, or the arts of declamation. It is in short a simple expansion of a Scripture precept, bearing directly upon the daily life and conduct of men, and so pervaded every where with the leaven of the subject, that if an epitome should be asked for, embracing in a single sentence the entire discourse, it could not be better given than in the language of the text. "Submit yourselves to every ordinance of man for the Lord's sake." One or two extracts, in conclusion, will exemplify these and show the general character of the teaching.

"I have spoken generally of the duty of submitting to every ordinance of man, for the Lord's sake. Indeed subjection and obedience to a law and an authority external to himself, the submission of his will to a will higher than his own, is of the very essence of *Christian Holiness*. The very dawnings of Christian virtue, appear in the form of reverential and loving submission to parental authority, involving the sacrifice of present gratification, the abnegation of self, the renunciation of liberty, and a generous trust and confidence, even where reasons are unintelligible and appearances startling. And all through this mortal life Christian virtue is the same thing: It is obedience in the family, obedience in the state, obedience in things spiritual; it is the very reverse of unbridled liberty and self-will; it is the abnegation of self; it is reverence for something which is above us; it is a readiness to forego our own preferences, and our own gratification, for the gratification or good of others. It is the being subject, all of us, one to another: neither envy, nor variance, nor hatred, nor strife, nor discontent, nor pride, nor insubordination is any part of Christian holiness. To obey them that have the rule over us, and to submit ourselves, to do this in spite of hardship and injustice, so long as the authority remains; to honor all men, to love the brotherhood, to fear God, to honor the King, or the Civil Magistrate, whoever he may be, to abstain, as strangers and pilgrims, from all those turbulent and covetous passions, which war against the soul; this is virtue in God's sight, this is to walk as Christian men and heirs of heaven."

And again:

"I am not here to inquire how governments are to be improved, or what are the just limitations of power on the one side, or of personal liberty and privilege on the other. For an answer to these questions Christians must be referred to the constitutions, and usages, and laws of their respective states. That which the law of holiness, the word of Almighty God enjoins upon them, is, not excessive anxiety, or jealousy, or strife, about their *rights*, but very scrupulous care about their *duties*, and especially the duty, under all ordinary, and under many extraordinary circumstances of rendering obedience to all authority. No doubt there are conceivable cases in which the withholding of obedience may become an imperative duty. Were a child commanded by a parent to commit a crime he would of course be bound to disobey. Similar cases may occur in the relations between the magistrate and the citizen; yet the fact that these exceptions are never anticipated in the Scriptures, the duty of obedience being laid down in the most absolute from, without limitation or exception, as "children, obey your parents in the Lord, for this is right;" this fact, I say, may serve to show us, that for us, sinners as we are, living in a sinful world, subjection and obedience are the great necessity, that all our thoughts and efforts need to be drawn that way, and that all else, the love of independence, the questionings of pride and self-will, are but vanity and folly.

* We are not unaware that ingenious attempts have been made by political theorists, to define a distinction between "the people" *sovereign*, and "the people" *subject*; the *former* being, as they say, the *whole people*, and the *latter* the *elementary parts*. But this distinction, which would be intelligible enough if "the *whole*" spoken of was an organic corporation, is evidently without meaning when it expresses, as in the case before us, a mere inorganic entiety. The people, in their primary capacity, are certainly not organic. They are styled in the common and popular phraseology of the day, the *masses*; and this term, probably better than any other, expresses the true state of the case. They do not act; in this sense, as an entirety. The will of a bare majority prevails; and as this majority may be determined by each individual, or any small clique belonging to it, (in the election of executive officers for instance,) every such individual (or clique,) may be said to hold, potentially, in his own hands, the determining power of the whole sovereignty.

It is not the *whole people* then, in any practical sense, that expounds the sovereignty; but the *part*, the very *same* part, which, in every well ordered government, are required to be subject. Does any one doubt this? Let him but look calmly for a few weeks at the tactics of party politics, and the tone of the party press, and he will doubt no longer.

THE CHURCHMAN.

New-York, Saturday, July 22, 1848.

PRELACY DISCUSSED, *or a Book for Batavians*, by B. SUNDERLAND, is one of the curiosities of the season. A very awkward apology for its publication suggests to the reader that Mr. Sunderland felt some scruples about the publication of a book which will probably mortify his friends and amuse the public at his expense; but these promptings of his better genius are dismissed with the modest assurance: "Suffice it to say, that to my mind reasons do exist why this volume should be issued. The public, after reading it, *may* come, it is true, to a different conclusion. In that case, as I assume the responsibility, so I must abide the result."

It appears from Mr. Sunderland's account, that in the latter part of 1846, the Rev. Mr. Bolles, of Batavia sent him a copy of the journal of the Diocesan Convention of that year; and that he acknowledged the courtesy in a letter in which, referring to Bishop DeLancey's Address, he asked Mr. Bolles, What do *you* understand to be the doctrine of your Church in reference to "Episcopacy"? Can *you* trace your own line of ordination &c., to the Apostles? And will you please add some of the Church proofs of the positions you have taken in reference to these topics?

Mr. Bolles replied that he had sent the journal as a matter of courtesy and respect, presuming that the statistical facts would be interesting, and also that Mr. S. would be pleased to read Bishop DeLancey's Address, adding, moreover, that he did not suppose that Mr. S. would find anything in it, which would lead him to an examination of the distinctive principles and doctrines of the Episcopal Church. Mr. Bolles also asked Mr. Sunderland's acceptance of a Prayer Book and sent him a few other books and pamphlet's with proper references for his satisfaction in the queries proposed.

The correspondence was continued with two more letters on each side, Mr. Sunderland pressing for a categorical answer to the questions, "Do you hold to Prelatical or Parochial Episcopacy? Do you mean by Bishop a pastor of a single congregation? Do you mean by Apostolical succession, *such* a succession as that you yourself, for example, can trace back your line of ordination, step by step, and man by man, to the Apostles?" And Mr. Bolles, gently intimating that this pertinacity of inquisition with respect to *his* opinious after he had referred him for satisfaction to the Prayer Book and its approved expositors, was hardly consistent with his exuberant professions of a desire to seek and ascertain the truth. We pass, over, however, a variety of matter of this sort, in order to give the conclusion of Mr. Bolles's last letter:

"I am rather inclined to think from your last communication that you do not exactly understand our position, and therefore it seems best to define it. If you intend to have a written *discussion* with me on any of the subjects involved in your present studies, then you have fallen into a slight mistake which I desire you to correct. I have too many things to attend to, too much experience of the evils of such a discussion, and too high a regard for your friendship, and for the harmony of our respective congregations, to allow myself to be drawn into it. I propose therefore that all written communications now cease, and that you come to me in "propria persona." I acknowledge myself a living teacher on these subjects, and I am willing to devote one afternoon or morning in every week to the business of giving you instruction. If, however, you prefer to investigate the matter by yourself, then my library is at your service, and I herewith enclose a list of books, other than those which I have sent, any of which you can have with the greatest pleasure. With the assurance of my sincere regard, I am,

Truly and affectionately yours, &c.,
JAMES A. BOLLES."

To the Rev. B. Sunderland.

Most men in Mr. Sunderland's situation would have acceded to the proposition that all written communications should cease, and would have declined the proffer of instruction from the authorized teacher of religion. But Mr. S., whether from a concealed hope of getting up a controversy, or from a secret conviction that "the priest's lips keep knowledge," and that it was his duty to seek instruction from those authorized to dispense it, expresses in another letter his "just sense of obligation" to Mr. Bolles, and his readiness to avail himself of his proffered assistance. To which Mr. Bolles replies as follows:

"Batavia, Jan 1st, 1847.

"Rev. and Dear Sir,—I am happy to hear that you are disposed to fall in with the proposition contained in my last communication. In accordance with your implied request, therefore, I mention every Tuesday morning at 9 o'clock, as "the day and the hour" when I shall be at home and ready to attend to the business of giving you instruction. For your first recitation you may take if you please the subject of "Deacons" as unfolded in Chapin, pp.142–9; examining in connection therewith those passages of Scripture which refer to the same matter.

Wishing you a happy new year, and anticipating the pleasure of seeing you at my study on Tuesday morning next,

I am, truly and affectionately yours, &c.,
JAMES A. BOLLES."

To the Rev. B. Sunderland.

Next day Mr. Sunderland, having acceded with some awkwardness to the preliminaries of time and place, intimates that he now feels himself at liberty *to continue his letters*, and threatens Mr. Bolles with "a more full answer" to his communication of Dec. 29th, than he had before felt at liberty to make. Accordingly, under date of Jan. 4th, Mr. Sunderland, before he had taken his first lesson from his teacher, writes a very prolix letter, (concluding with a reserve of "further observations for the future") in which he plunges into the dark abyss of polemics.

Mr. Bolles probably pointed out to Mr. S. the inconsistency of such a letter with the relation of a pupil; for in another of Jan. 9th, Mr. Sunderland says, "In accordance with your request I have concluded to suspend for the present *writing* to you," and adds, (poor man!) "I will also relieve you from the labor to which you stand pledged of giving me instruction on Tuesday morning." To which Mr. Bolles, with a distinct assurance that "no written reply is expected," rejoins:

"Batavia, Jan. 15th, 1847.

Rev. and Dear Sir,—I beg leave, with all due deference and humility, to give you "formal notice" that I hold you in honor bound to fulfil your engagement with me as a student under my instructions. You agreed to take for your next recitation, the subject of "Episcopacy tested by Scripture," and I shall certainly expect to see you again at my study, and prepared to go on as you have commenced."

There was no escape for Mr. Sunderland, he must either meet Bolles, as a pupil meets his teacher, or not at all. How Mr. S. behaved himself in this relation, how he failed to profit by Mr. Bolles's instructions, and what were the causes of the failure, may be learned on reference to the book from which we have expiscated the above particulars.

THE LADY'S BOOK, for August, comes to us with four steel Plates, Music, and articles from several of the most celebrated Periodical writers, including Bryant and Longfellow.

We received by the Niagara from a Clerical friend, now in London, a copy of the Times, which is of one day later date than the English Churchman, containg a full and most interesting account of the Consecration of the Church of St. Augustine's College, Canterbury, which will be found with other items of intelligence, under our Foreign head. Our attentive friend will receive our cordial thanks for his kind remembrance of us and our readers. We are also indebted to him for a copy of Dr. Crosby's Sermon on the French Revolution. It is proposed to confer the honorary Degree of D. C. L. at Oxford, on Mr. Hope, the munificent restorer of St. Augustine's, at the instance of the Archbishop of Canterbury.

Petitions continue to be presented to Parliament on the subject of the mode of the Appointment of Bishops to vancant sees. The following conversation took place in the House of Lords, on the 22d of June, on Lord Brougham's moving the second reading of the Criminal Law Consolidation Bill.

Earl Powis called the attention of the House to a provision in this Bill, imposing severe penalties on Deans and Chapters refusing to obey letters missive from the Crown nominating to Bishoprics, or on the Archbishop refusing to consecrate. He hoped a clause of so important a character would not be allowed to pass without the most full consideration.

Lord Brougham rejoiced to find this early earnest of the attention his Bill was likely to receive. The noble earl had adverted to a Dean and Chapter, or a Bishop, incurring the penalties of *præmunire*, which penalties might amount to the forfeiture of life; but this Act would abolish *præmunire*, and would substitute three years' imprisonment. It was much better that the Crown should appoint a Bishop in form, than profess not to do so, and yet do it in substance.

Lord Denman said that he hoped these cases would be removed altogether out of the criminal code, in which they should not remain under any circumstances. He thought that the appointment should be a direct act of the Crown.

Lord Ellenborough said, the course suggested by the noble and learned lord would not altogether remove the difficulty, as the Archbishop had to consecrate the person after the election.

Lord Denman said that, under the present form, the Archbishop had to ask certain questions, and if they were answered, to proceed to Consecration. This was not a judicial but a ministerial act.

The news from France is of the most appalling character. The Archbishop of Paris, was shot while on an ambassage of peace. Melancholy as is such an event to contemplate, it was fraught with glorious issues to the martyred Prelate. Anobler death a Christian could not desire to die.

We beg leave to commend the following application to the kind consideration of our readers.

The Congregation of St. Paul's Church in Paterson, N. J., being desirous of rebuilding their Church edifice which has recently been totally destroyed by fire, invite contributions from their more fortunate brethren and the benevolent.

It is their intention to make a full and patient experiment of the Free Church System.

Their loss has been great, and they trust that their appeal to Churchmen will be successful.

A subscription book has been left at Messrs. Stanford and Sword's Bookstore 139 Broadway, who have kindly consented to take charge of contributions and subscriptions.

Paterson, July 11th, 1848.

Books and Pamphlets Received.—Fifteenth Annual Report of the Bishop White Prayer Book Society, read before the Society, at its Annual Meeting, May 17, 1848. An interesting document from the pen of the Rev Mr. Odenheimer. During the year the Society distributed 4574 Prayer Books. The receipts were $1097 25. The indebtedness of the Society is $339 30. Like our own Bible and Prayer Book Society, its resources are not commensurate with its opportunities of doing good.

New Publications.

A Complete Parish Register. *Adapted for the Parishes of the Protestant Episcopal Church in the United States.*"

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers," Acts xx. 26.

New York, Stanford and Swords, 139 Broadway.

We feel very desirous to direct the attention of Rectors and Vestrymen of parishes to Stanford and Swords's Parish Register, because we consider it as admirably adapted to the purpose for which it is designed. It is a blank folio, divided into eight parts, the titles of which are inscribed by means of incision on the margin, so as to be obvious on inspection, and capable of being referred to with the greatest facility. The several titles are, History, Parishioners, Baptisms, Confirmations, Communicants, Marriages, Deaths, and Offerings. The first part has the running title of "History." The title of Parishioners is divided into four parallel columns on the single page headed "Date," "Name," "Residence," "Remarks," that of Baptism into six parallel columns on the double page headed "Date," "Name." "Parents," "Sponsors," "Birth," "Officiating Clergyman and Remarks." The title of Confirmation provides on the single page for the record of the "Officiating Bishop and Remarks," and that of "Communicants" for "Residence" and Dismissal" in addition to the "date" and "name." Under the title of "Marriages," we have "Date," "Name," "Place" and "Officiating Clergyman and Witnesses," and under that of "Deaths," "Date," "Name," "Place of Interment" and "Age" on the single page; while the title of "Church Offerings" is arranged under the heads, on the single page, of "Date," "Object," "Remarks," and "Amount." Thus a provision is made for a full and accurate record of Statistical facts in such a way as is most conducive to convenience, beauty, and facility of reference. The paper is of the best quality, and the volume is bound in elegant Russia of the most durable and substantial kind. In a word, we think this Register deserves a decided preference to every other that we have seen, and we shall be glad if the publishers are enabled to introduce a copy of it into every parish of the Church.

Banvard's Great Painting.—Banvard's magnificent Panorama of the Mississippi River, will be exhibited but one week longer, and we hope no one will fail to improve the opportunity of seeing it. Thousands have visited it, admiring the beauties portrayed, and all who view it cannot do so but with high satisfaction. The Artist, who, for six years, labored against the greatest hardships, finally succeeded in accomplishing his great task; and now we have this, the great father of waters in our midst, it should be visited by all who would appreciate native talent.

Foreign Intelligence.

ENGLAND.

Canterbury: *Consecration of St. Augustine's College*—[From the London Times of June 30, for which we are indebted to the kindness of a Reverend Brother, now in London.]

Yesterday the new College of Augustine was consecrated with great solemnity at Canterbury. It is long since any event has occurred connected with the history of our national Church so interesting to all its members, or so likely to have a large influence upon its future prosperity. Attempts have been made at various times to engraft upon our system of ecclesiastical polity, a missionary scheme worthy of the great Anglo-Catholic Church, of the necessities of our great colonial empire, and of the duties which the pre-eminence of England among the nations invites us to discharge. Innumerable difficulties appear, however, hitherto to have intervened—difficulties partly founded on the basis of church government settled at the Reformation, and still more of those pecuniary resources, without which the most valuable undertakings too often languish. Private munificence has at length succeeded in effecting what the wants of religion have long hopelessly demanded. The Church of England now possesses, under the shadow of Canterbury Cathedral, a noble institution where the missionary spirit may be fostered among her clergy, and whence pure and undefiled religion may be expanded over the world.

The new missionary college is founded on the site of the ancient monastery which was assigned to Augustine in the year 1605 by Ethelbert, King of Kent. It was dedicated to St. Peter and St. Paul, and was under the Benedictine rule. The monastery appears to have been designed by its original founder as a place of Royal sepulture. Ethelbert and Augustine were interred there, and many of their successors. The monastery, by Royal favor, and by the especial patronage of the papal see, grew in power and wealth. Canute, the famous Danish monarch, was one of the contributors to its grandeur, and nearly every Sovereign down to the reign of Edward the Confessor. Indeed, so great was its influence that though, from its foundation to the Norman Conquest, it acknowledged the control of the mother church, in after years it refused to do so, and in the end so far established its side of the quarrel that the archbishops' benediction on the abbots was conferred within the abbey church, and without any profession of obedience being exacted. In the midst of its pride, however, the famous monastery suffered many reverses, and was at length reduced to the same ruined and degraded condition as all the other religious establishments of the kind in this country. It was frequently sacked by the Danes; in 1168 it was nearly consumed by fire, and in 1271 an inundation did great injury to a large portion of the structure. The final overthrow of its power took place in the reign of Henry VIII., by whom it was seized as a Royal Palace. Queen Elizabeth, in 1573, kept court there in royal progress, and Charles I. and Charles II. lodged there, the former on his marriage with the Princess Henrietta, and the latter in his passing through Canterbury on his restoration. But the building in its high and palmy days had a frontage extending 250 feet, with a noble gateway at each extremity, soon became completely ruinous, at the present time the gateways are the only monuments left of its ancient grandeur. A public-house, skittle-ground, and bowling green occupied different portions of the site, and until the task of renovation was undertaken by Mr. Hope, nothing could be more deplorable than the neglect and contempt that had fallen upon a spot assigned in remote ages to the missionary Augustine, who with forty monks came to England to preach for the first time the truths of the Gospel to our Saxon ancestors. About the year 1842 the wants of the Church in the supply of missionaries for the colonial diocese became so urgent that general attention was turned to the subject.

The site and buildings of the old monastery and abbey, of St. Augustine, in the course of the year 1844, happened to be for sale. Mr. Beresford Hope, M.P., for Maidstone, inherited a taste for architecture from his father, whose posthumous "Essay on Architecture" is well known. But besides this taste, Mr. Hope is better appreciated as a most liberal and devoted churchman. He purchased the site of a considerable portion of the desecrated abbey, and having entered into communication with the promoters of the intended Missionary College, undertook to rebuild the small chapel of the monastery, and to contribute a considerable sum of money towards the settlement of the college. The buildings were commenced, at the latter end of the year 1844, by Mr. Butterfield, to whom the commission of restoration and rebuilding was entrusted by Mr. Hope. The new college is built in the style of the 14th century, and harmonizes admirably with the fine old gateway, which has been incorporated with itand now forms the grand entrance. The walls all round are faced with square flint and rag-stone, which, contrasted with the red-tiled roofing and the quaint Gothic forms of the stone masonry where it intervenes, has a singular but very pleasing effect. The use of flint in this way is almost entirely confined to ancient times, and this may be considered the most successful modern imitation thereof. To a spectator the walls look like one immense mass of honeycomb—so curiously, and regularly are the flints arranged. The general effect of the buildings is excellent, their character and subordination as a consistent whole being skilfully preserved while over them is cast an air of modest and grave seclusion well befitting an institution dedicated to theological study. Entering the gateway you find yourself in a turfed quadrangle, with diagonal and straight gravel walks; a gravelled terrace runs round the north and east side and part of the south. On the north terrace stand the cloisters, with the students dormitory above them. The cloisters are 150 feet in length, and occupy the space of eight arches. Seen under ordinary circumstances, they will no doubt wear that pale and studious aspect with which poetry associates them; but yesterday a long range of tables, loaded with the delicacies of the season, robbed them of all that seclusion with which the mind, after reading Milton's *Il Penseroso*, might feel disposed to invest them. Instead of sedate looking-monks, they were crowded with ladies and gentlemen to the number of 1200 or thereabouts, who kept up a well sustained attack upon cold fowl, *pates* lobster salads, fruit, jellies, and a thousand other dishes cunningly prepared for the occasion by Messrs. Bathe and Breech, of the London Tavern, who provided the monster party who visited the College at the sole expense of Mr. Hope, the founder.

In the buildings above the cloister are apartments for 50 students, consisting of a sitting-room and small bed-room adjoining for each; therooms warmed with hot water pipes, and opening from either side into a gallery 250 feet long. On the east side of the quadrangle is an undercroft, intended for a museum, a fine room, floored with red tiles and vaulted with brick, the arches having stone grainings. Into this space also, the preparations for luncheon extended. Above the museum is the library, the entrance to which forms the principal feature in this portion of the buildings, and for the unostentatious beauty of which the architect deserves great praise. The library has a fine pitched oak roof, and is lighted on each side by six windows, and at the end by a large one, with stained glass. Some progress has already been made in the collection of books, and the arrangements for reading are very good. There remains upon the east and south sides of the College a considerable space of ground unoccupied by any buildings, and which seems, by the ruined walls which close in the view, to invite the same munificent spirit of reproduction which for modern purposes has again raised up so large a portion of these ancient foundations. On the south side of the quadrangle stand the apartments of the warden and five fellows, the chapel of the College, the dining hall, and the kitchens. The chapel is fitted up with surprising taste, and merits, from the chaste simplicity of its details and its elegant proportions, a minute description. It is fitted up with 64 stalls of carved oak, ranged in double rows on eitherside. The great window at the east end of the chapel is in excellent taste; the upper lights in it are circular, and filled with stained glass, the colors of which are very brilliant; the lower half is divided into five-mullioned compartments, filled with figures of saints and scriptural subject, in stained glass. The altar candlesticks are of silver-gilt, and of a rich and ancient design. The sacramental plate is of the same material, and also carefully modeled after mediæval examples. The great feature, however, of this equisite little chapel is the sacrarium. The altar is raised on three successive steps, distinguished by tesselated pavement of distinct paterns. The lowest step is covered with tiles relieving a *fleur-de-lis* stamp. On the second are tiles of a circular form, bearing each the incription in old English, "*Miserere domine Jesu.*" The foot-pan of the altar is a rich mosaic pattern of enamel-work, the colors being dark-brown, green, red, and blue. On either side of the sacrarium are two windows filled with stained glass of somewhat weak tints. The hall which adjoins the chapel is that part in which the ancient building has suffered least, the roof being purely original. To this hurried sketch of the building it is right to add, that the architect has sought, as far as possible, to restore each particular part of the ruins in detail as well as style. Thus the present library, chapel, and dormitories are built upon the exact foundations of the old. Perhaps the most picturesque picture in this beautiful reproduction of our ancient monastic building is to be found in the "fair conduit," which occupies the centre of the quadrangle.

The constitution of the College is that of a warden and fellows, to be under the appointment of two archbishops and some of the bishops. Bishop Coleridge, formerly Diocesan of Barbadoes, has been appointed by the trustees the first Warden. Mr. Pearson has been nominated the Sub-Warden, and one of the Fellowships has already been bestowed on Mr. Moore. The College will receive its first students in about two months or less from the present time. The Queen has given the College a charter of incorporation, which was signed on Wednesday.

The ceremonial of the day commenced very early by consecration of the chapel, which was fixed for 8 o'clock, but did not commence until 9. The Archbishop, Mr. Hope, and his party of immediate friends, left town at 5 o'clock by a special train from the London-bridge station. The Archbishop and other Bishops present were received by the Corporation of the College in the common room, where they robed. The remainder of the congregation, which, owing to the small size of the chapel, was confined to about 130, took their places in the chapel. The procession from the common room consisted of the College officers, the Bishops, and Archbishop, attended by his chaplains. The ante-chapel was occupied by Lady Mildred Hope, and six or eight ladies.

The consecration service was read; after which the Holy Communion was celebrated by the Archbishop, the Warden reading the Epistle, and the Bishops of London and Litchfield assisting at the administration. The alms given at the Offertory amounted to nearly 460*l*.

The morning service at the Cathedral commenced at 12 o'clock. Before the doors opened the choir was crowded by a vast concourse of ladies and gentlemen; there could not have been less than 600 clergymen among them, nearly all dressed in their academic robes, and who, as they moved up the centre aisle of the Cathedral, and passed under the noble screen, produced a very striking effect. The whole service was very beautifully celebrated, the choir of Canterbury having of course put forth all its strength on this occasion, the anthem being, "The Lord gave the word," with the well-known treble solo, "How beautiful on the mountains!" Dr. Russel, one of the canons, read the lessons, and the altar service was taken by the Dean, Dr. Spry reading the epistle. The Archbishop then preached the consecration sermon, choosing for his text the Epistle to the Ephesians, chap. 3, verse 10, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." His Grace was listened to throughout with deep attention by the immense congregation assembled in the choir, the grand proportions of which added to the solemnity of the service. The amount collected at the Cathedral and chapel was 900*l*. At the close of the service, as already stated, Mr. Hope received his friends at luncheon in the college, and with this the proceedings terminated. The founding of this college must have cost Mr. Hope from 30,000*l*. to 40,000*l*., but he has reason to feel proud of a work which has now received the whole authority and sanction of the Church, and which, if the objects for which it has been raised are adhered to, will fulfil a lofty mission of usefulness. It may not become as wealthy as that institution, founded and fostered by Kings and Popes, from the ruins of which it has been raised, but resting its security upon the basis of Divine truth, it may hope to weather the storms beneath which the proud walls of the ancient monasteries, and that of St. Augustine among the number, have long since crumbled into dust.

York: *Archdeacon Churton's Visitation.*—The visitations of the Archdeaconry of Cleaveland, in the Diocese of York, were held last week, on Tuesday, June 20th, and two following days, at Thirsk, Guisborough, and Malton. The Visitation Sermons were preached by the Rev. F. A. Sterky, late Student of Christ Church, Oxford, and Vicar of N. Otterington; the Rev. J. C. Atkinson, Vicar of Danby; and the Rev. J. E. Randolph, Canon of York and Rector of Dunnington. The last mentioned preacher, who was listened to by a full assembly of Clergy and a large congregation of Laity, at Malton, took for his text 1 Cor. iv. 1, 2, and gave an earnest exhortation to ministerial faithfulness, delivering some emphatic warnings against the prevailing propensity to accuse of a tendency to Popery those who aimed at carrying out the rules of public service laid down in the Prayer Book, and against the weakness of those who allowed their constancy to be shaken by such ill-founded accusations.

In his Charge, the Archdeacon (the Rev. E. Churton,) after speaking of some good works lately done or still in progress in the district of Cleaveland, directed the attention of his hearers, and the Clergy in particular, to three questions now agitated, deeply affecting the well-being of the Church and Christian character of the relm. These were—the proposed alteration of the Table of Prohibited Degrees in Marriage; the Educational Question at issue between the National Society and the Secretary of the Committee of Privy Council: and the Proviso intended to be introduced into a Bill before the House of Lords, to limit and alter the process in cases of Clergymen charged with Heresy.

Prohibited Degrees of Marriage.—With regard to the Prohibited Degrees, there was no doubt that the Table, as it stood in our Prayer Books, was the same as had always been held sacred and inviolable in the Christian Church from the beginning. This was proved by several early Canons, some of earlier date than the first Nicene Council, in which, as also in a remarkable Epistle of St. Basil's, marriage with a deceased wife's sister was, on unanswerable reasons, condemned as incestuous. The ancient doctrine was upheld by our Reformers, and especially Archbishop Cranmer, as was shown by public records, and a letter of Bishop Jewel's, whose words were in strict accordance with St. Basil's. The attempts of the advocates of this change to set aside or explain away the force of the Levitical precepts, were then considered and refuted: the arguments of Madan, who took the same method to recommend Christians to adopt "Turkish Divinity," and allow polygamy, were much of the same character. The leading text—Levit. xviii. 6—undoubtedly comprehended more degrees than the following precepts specified; otherwise there was no express prohibition but that a man might marry his own daughter.

Education Question.—The Management Clauses, as they were called, proposed by the Secretary of Privy Council, were justly viewed with suspicion by the great body of the Clergy, as affording no sufficient security for the continuance of Church Schools under the guardianship of the Church, and the promoter of these Clauses being publicly known to be a favorer of what might be called the Continental System of Education;—the results of which system were now sufficiently visible in the disorganization of France and Prussia, so that by this time, even M. Thiers had spoken of it as one of the public errors committed by the late Government of France.

Law of Heresy: Liturgy and Articles.—The Proviso concerning Heresy had been received in some quarters with strange expectations, as if it would greatly alter the process before the Spiritual Judge in such cases. Such hopes were probably unfounded; for it would not be the effect of this Proviso, even if it became part of a Statute, to screen an offender who should impugn the doctrinal statements of the Catechism, or other parts of the Book of Common Prayer. But it was against equity, and of dangerous precedent, that the Legisture, as now constituted, should in any way limit or modify the law of Heresy for the Church of England; the introduction of such a Proviso as was announced was inconsistent with the Rights of Convocation, as guaranteed by the Royal Declaration prefixed to the Thirty-nine Articles. These unequal proceedings on the part of the State were beginning to have effects much to be deprecated upon the minds of conscientious Churchmen; they were noticed with alarm by our brethren of the Episcopal Church in America, whose testimony should not be suspected of partiality; and it could not be expected but that they would excite unfavorable impressions in the minds of those who were as yet inquiring what course they should pursue in the present controversies. The Archdeacon, in conclusion, exhorted his hearers to lend no aid to those who proposed to divide Church and State,—a division which all experience of Church history showed to be alike fatal to both,—but to unite their efforts in maintaining the English branch of the Church in its indefeasible rights, confidently trusting that in such efforts and earnest contending for the Faith they would not be left without protection and succours from above.—*English Churchman.*

Propagation Society—*Condition.*—The Rev. Earnest Hawkins B. D., Secretary of the Society for the Propagation of the Gospel in Foreign Parts, has just issued a circular to the members, with reference to its condition.

"During the last four years, it appears, the annual expenditure has been reduced from 80,000*l*. to little more than 60,000*l*. This reduction has been effected without recalling or diminishing the salary of a single missionary. First, by the cessation of payments which had been guaranteed for a limited time; second, by the discontinuance of grants towards the building of Churches and schools; third, by withdrawing from the support of scholars and schoolmasters, more especially in the West Indies."—*Guardian.*

London.—*Diocesan Board of Education.*—The London Diocesan Board of Education held its annual meeting on Wednesday, at 79 Pall mall, the Bishop of London in the chair. His Lordship, in his opening remarks, spoke with great interest of the schools recently established under the name of ragged schools. He was most anxious to bring these schools within the scope of the London Diocesan Board; they had not been quite as successful as might have been hoped in procuring funds, but he hoped the result of the united efforts of the Clergy of this Diocese would be to increase the means of affording Church of England education. The following resolution was unanimously adopted.

"That, as the objects for which the Metropolis School Fund was established, still call for the most strenuous exertions of every member of the Church, especially with a view of taking advantage of the offer of assistance made by Government, it is highly necessary that every endeavor be made to increase that fund, and enable the committee to meet the numerous applications for aid in educating poor children in London."

A question having been raised as to the expediency of compelling teachers in ragged schools to adopt the Church of England Catechism in their teaching before any grant of money in aid of these schools could be made by the London Diocesan Board, the Bishop of London said that the propriety of introducing the Church Catechism into the ragged schools must be entirely left to the judgment of the parochial Clergy in the parishes where aid was solicited from the board on behalf of ragged schools.—*Guardian.*

New Vicar of St. Martin's.—The Rev. Henry McKensie, who succeeds Sir Henry Dukinfield as Vicar of St. Martin's, was for some years a Clergyman of the Diocese of London, and was well known for his exertions as secretary for the fund for the erection of ten additional churches in Bethnal Green. He was selected by the Dean and Chapter of Norwich for the important office of Vicar of Great Yarmouth, in consequence of the great ability, zeal, and discretion, which he had shown as incumbent of a district Church in the neighborhood of London.—*Ib.*

Ecclesiastical Courts.—At a Court of Common Council, held on Thursday, it was resolved without opposition, "That the Court petition both Houses of Parliament praying for the abolition of the Ecclesiastical Courts, and the transfer of their functions to the Civil Courts of the kingdom. The use of the Guildhall, for the purpose of a ball on the 7th of July next, was granted to the committee of the Spitalfields School of Design.—*Ib.*

Gloucester Cathedral.—We are glad to mention as a fact, even the temporary use of the nave of the cathedral. 'On Thursday,' says the Gloucester Chronicle, '1,709 children of the Church Schools assembled in the nave of our Cathedral, in which divine service was performed. The scene was exceedingly beautiful, and the voices of the children, as they sung the psalms and hymns appointed for the occasion, might well touch the hearts of the benefactors who were present.—*Ib.*

Missionaries Murdered.—The Sydney papers of the 31st of January, received by the last mail, relate that the natives of St. Christoval, in September last, murdered three English Missionaries and devoured their bodies. Some English attendants on the Missionaries escaped to New Grenada, in the ship Anonynee, which brought the news to Sydney.—*Ib.*

Domestic Intelligence.

New Hampshire.—*Journal of Convention.*—From this Document, we learn that the number of the Clergy is *eight*. *Secretary of Convention*, N. B. Baker, Esq., *Concord*. *Standing Committee.* Rev. Drs. Burroughs and Sprague, Rev. H. S. Smith, and Messrs. M. Harvey and Bingham. *Delegates to General Convention*, Rev. Drs. Burroughs and Sprague, Rev. Messrs. H. S. Smith and N. E. Marble, Messrs. J. W. Pierce, C. W. Workman, D. Davis, and M. Harvey.

Episcopal Address: General Sunday School Union.—I was also present at the Triennial Meeting of the Sunday School Union. I avail myself of this occasion to recommend for general use in our churches the publications proceeding from that source,—being fully convinced, after what I humbly venture to call an impartial examination, that, with some faults of minor magnitude, they possess excellencies which are not likely to be surpassed, and which may reasonably give ample satisfaction to the friends of the Church and of sound doctrine in the Church. By the hand of correction, wisely guided, the faults in due time may be removed.

The late Rev. Thomas Leaver.—Died Dec. 23., the Rev. Thomas Leaver, minister of St. Paul's Church, in Concord, aged 33 years,—a most afflictive bereavement to his numerous family, his parish, and to the Diocese. Of great moral worth, strong in faith, humble and lovely in spirit, and highly cultivated in intellect, he was a sound Church divine and an able and faithful minister of Jesus Christ. The solemn services of burial were performed on Tuesday, the 27th, in the presence of a great assembly of deeply affected and sympathizing people. The Rev. Dr. Edson, of Lowell, and the Rev. Mr. Moore, of Manchester, were present, and performed the appropriate services. A sermon was delivered by myself. In sweet remembrance of a dear departed brother, and in duty to his amiable and interesting family, I affectionately beg, my brethren, that in your prayers the lone case of the widow and the fatherless may be fervently remembered, and that as God shall bless you, so, Christian-like, you will share your blessings with them. Our faith and love are appointed of God to be trustees in their behalf. Let us not be unfaithful.

St. John's Church, Portsmouth.—On Wednesday, Feb. 16, I consecrated St. John's Church, in Portsmouth. On this very solemn and interesting occasion I was happy to meet a large number of our reverend brethren from this and the Diocese of Massachusetts,—the Rev. Drs. Eaton and Croswell, the Rev. Messrs. Searle, Wells, H. Burroughs, Washburn, Mason, Lambert and Shackleford, from Massachusetts—and the Rev. Mr. Salter, and the Rector of the Church, Rev. Dr. Burroughs, of New Hampshire. The sentence of consecration was read by the Rector. The Rev. Mr. Mason read Morning Prayer to the First Lesson, which was read by the Rev. Mr. Wells. The Second Lesson was read by the Rev. Mr. Salter. The Rev. H. Burroughs continued Morning Prayer to the Litany. The Litany was read by the Rev. Dr. Croswell. The Ante Communion Service was read by myself, assisted by the Rev. Dr. Eaton, who read the Gospel, and the Rev. Mr. Searle, who read the Epistle. The preface to the Confirmation office having been read by the Rev. Dr. Burroughs, I had the happy privilege of extending the benefit of this sacred institution of the Church to eighteen persons. After this a sermon of great ability and patient research was delivered by the Rev. Dr. Burroughs,—his text being 2 Chron. 8: 16: "So the house of God was perfected." The discourse presented an exceedingly interesting history of St. John's Church, from the first planting of the seeds of Episcopacy in the town of Portsmouth. Every thing—music, responses, parts borne by the officials of the parish, and parts borne by my Reverend brethren, was arranged and executed in the most happy manner. This was the most delightful of all my days—and never shall I forget its holy and blessed services. A congregation so elevated with devout and blissful emotions I am sure I never knew. As respects the alterations, improvements and finishing strokes in this Church, now "perfected" after having resounded with the praises of God full forty years, have been designed and executed with the greatest taste and skill. Nothing could be more admirable! The *fresco* panel work in the ceiling; the niches, studdings, and various emblems and ornaments in *fresco*, are very finely done, very beautiful and very expressive. A more church-like looking edifice I do not often see. The pulpit and reading-desk, both outside the chancel, are models of beauty and fitness. The whole is exceedingly creditable to Dr. Burroughs, his vestry, and the artist.

Changes in the Diocese.—From the statements I have made, you perceive that considerable changes have taken place in the Diocese. It may seem remarkable, that so large a number of Clergymen have taken letters of introduction to other Dioceses. The explanation is, that by the blessings of God we have raised up more ministers than we have funds—or, more properly to speak, liberal hearts—to employ and support. All would gladly have remained with us. If we have been losers, we have at least the satisfaction of knowing that we have given to the Church some men of first-rate qualifications for usefulness, and of feeling well assured that their ministry will reflect no dishonor on their training. It was with extreme sorrow I gave the solicited letters,—for I could not help thinking how much good we could accomplish with such able and zealous co workers, if we had the means to sustain them. At the present time five of our parishes are vacant, to wit: Cornish and Plainfield, which have usually joined in the support of a clergyman; Hopkinton, Manchester, Salmon Falls, and Holderness. Some of these are very anxious to be supplied, and from others I have had no direct intelligence since the vacancy occurred. If some of our brethren, who have gone to other fields, had remained a little longer with us, we could now give them posts of usefulness with comfortable support. Here I would submit a recommendation and request—which is, that in cases of vacancy the Wardens and Vestries will take the earliest opportunity to communicate to me the fact, and make arrangements for keeping me well informed of their state, their wishes, means, causes of hope, or causes of despondency, occasional supplies, and whatever may possibly give me aid in fulfilling towards them the duty of a faithful Bishop. Let this be done in perfect freedom from all fear of giving trouble. I have no greater joy than when most intently engaged about the business of my Master.

In the present aspect of things in our Diocese, I see nothing to discourage us. It is true, many removals have taken place both among the clergy and laity. But there has been no case of a forsaking of principles, or of disgust touching our particular field, or its labors, or laborers, or its yielded harvest. I am satisfied that the presence of God goes with us, and would show more work if we more faithfully wrought with it. Our "day of small things" must necessarily be a day of hard service and privation, and of alternate hopes and fears to us. We may not live to see a day of dazzling brightness, but a brighter day will dawn. In one respect, I apprehend, none of us do what we might. We confine ourselves, each one, too much to his own particular parish. Churches will not grow up spontaneously in the towns and villages of our State. Not so much just now would I recommend the organizing of new parishes, as a frequent traversing of our field by the local clergy, and a diligent casting of the good seed abroad wherever it can be done without the offence of intrusion. In time such seed will bear fruit; and centres of life and activity will be formed, where, we know not now. As respects the character and principles of the Church, there is an all-pervading ignorance. It is of the divine administration, that the light shall not shine in darkness without a preacher. We must be at pains to find out ears to bear. Respecting us and our Church the most idle, absurd, and foolish tales have currency. We need not stand offensively for the Church,—and yet I do not see how we can answer it to our divine Master, if we do not stand aggressively. Great would be the resulting good, if the genuine meekness of wisdom would undertake this mission for us. God speed the day for such blessed work.

Connecticut.—*New Parish.*—A parish has been formed at Tariffville, (Simsbury,) by the name of Trinity Church, and they are going to build upon the old lot of ground which was the homestead of the Griswold family, and the birthplace of Bishop Griswold. It is believed that some of the old friends of Bishop G. will be glad to assist in this good work. A Church at Tariffville has been greatly needed, and we wish the new Parish "good luck in the name of the Lord."—*Calendar.*

Pennsylvania.—From the Journal of the last Convention we learn that the *number of the Clergy* is 129—*of Parishes* 126.

Episcopal Address.—The Bishop mentions the death of but one of the clergy—Rev. T. Brientnall. He has visited one hundred parishes; confirmed, on 77 occasions, 606 persons; ordained 8 Deacons, and 9 Priests. Consecrated 4 Churches—*all free from debt*—laid the corner-stones of 4 Churches; and admitted 8 Candidates for Orders. On the subject of the support of the clergy, the Bishop thus speaks:

Maintenance of the Ministry: Parsonages, &c.—But whilst I insist upon the necessity of increased devotion on the part of the clergy, I would not forget that they who preach the Gospel have a right to live of the Gospel. It is a melancholy fact, that some of the most useful clergymen who have left us during the past year, have been constrained to do so by the entire inadequacy of their means of subsistence. I have much fear that we are destined to suffer still severer losses from the same cause. With these facts forced upon me as I travel over the Diocese, and having myself tried in vain for months, and even in one or two instances for more than two years, to supply some vacant parishes with ministerial services, because I have been unable to hold out to men with families, the prospect of adequate support,—I conceive that I should be wanting in my duty if I did not entreat the renewed attention of the laity to this subject. Where the standard of compensation is highest, there we must expect that talent and efficiency will be carried; and we cannot allow other dioceses to excel us in this respect without being in danger of suffering a constant drain upon our best and most cherished resources. I well know that in some of our parishes, even with every effort which liberality could make, the salary would be meagre unless increased from without; but how rarely has liberality done its utmost. In how many cases are the claims of the Gospel, the interests of the soul, postponed, till all the demands of taste and even caprice are gratified, and then a fraction of the poor remains bestowed, perhaps with a grudging hand, on a stinted pastor. Can we wonder if the dews of the Divine Spirit are withheld from such hearts and such congregations? Zaccheus could give half his goods to feed the poor. Under the Mosaic dispensation the divine law could wring with inexorable hand from every Jew, more than two-tenths of all his income for pious and charitable uses. God has been pleased to lay on Christians no law for giving but the law of love and of a cheerful heart; but what a reproach must rest upon them, if they abuse this indulgence to the injury of the poor, or to the withholding from the ministers of the sanctuary, of their rightful portion.

Connected with the support of the clergy, I would mention two or three measures which may have, if adopted, a most happy effect. The first is *the erection of parsonages.* In cities and large towns they are less necessary; but in the country they are all but indispensable. The difficulty of renting houses in convenient situations, the uncertainty whether they can be retained, their want of fitness to a clergyman's peculiar wants and resources, the additional expense which they entail, are evils which can hardly be appreciated, except by experience; and they prove in many cases, I am sure, the immediate reason why parishes are relinquished. If congregations would have their ministers acquire a *home* feeling among them, they should see to it that they have a *home*,—a permanent and comfortable one, at a convenient distance from the parish church, and that this home is kept in good repair. Let me add that a *Rector's library* ought, and I trust in time will come, to be considered as a neccessary appendage to every parsonage and every parish. We need an enlightened and well furnished ministry; but we cannot hope to have it, unless the clergy have access to good libraries, and this access can never be enjoyed by many of them if these libraries are to be furnished exclusively at their own expense. For a parish to gather such a library, requires but a beginning, a little steady and persevering attention, and the contribution through a course of years, of sums which, though very small when divided among the members of a congregation, would be wholy beyond the reach of most individual pastors.

The Bishop reports favorably on the state of the Church Schools in the Diocese, and announces the formation of a Female Academy in Philadelphia, under the charge of the Rev. Dr. Vaughan as Principal. In the close of his Address, Bishop Potter speaks of the work yet to be done by the Churchmen of Pennsylvania, and summons his flock to its vigorous discharge.

North Carolina.—From the Journal of the Twenty-second Annual Convention, we gather the following facts:

Number of Clergy, 38. 4 *new Parishes* were admitted into union with the Convention. The *Missionary Fund* of the Diocese for the past year, amounted to $2690 14. Balance on hand $1710 04. The Committee on *the State of the Church* presented a most interesting report, embracing the following statistics—*Baptisms*, excess over the number reported last year, 268. *Communicants*, 64 more than reported last year. *Confirmed*, 128. The reason of so small a number—as the Committee state—is "that the Divine Head of the Church has seen fit to deprive her of the services of her Bishop, by his illness. The Committee desire to express their sympathy with him in this visitation of Providence, and trust that the prayers of the members of this Convention, and of the whole Church in the Diocese, are united with theirs for a blessing on the means used for the restoration of his health and strength, and that he may be able soon to resume those services which the Church so much needs."*

The Committee dwell on the importance of greater attention to the subject of Christian Education. Of the Schools of the Diocese they speak as follows:

Schools.—Your Committee have heard with pleasure of the establishment of Parochial Schools in several Parishes. In addition to these, there exist several religious seminaries of a higher grade and more general Diocesan relations. Such are St. Mary's School for Girls, at Raleigh; Trinity School for Boys, about 7 miles from Raleigh; and the Theological School at Valle Crucis. Of these, the extended reputation of the first puts it beyond the need of vouchers. Trinity School, a high school for Boys, has been in successful operation for nearly 12 months. It seems now firmly established, and promises to be of great and permanent advantage to the Diocese.

[* We are happy to learn that Bishop Ives has very much improved in health, and is about to resume his duties.]

Valle Crucis.—It is understood that the religious house at Valle Crucis will henceforth devote its energies to the instruction of candidates, or those desiring to become candidates for holy orders. The importance of this institution to the Diocese is immense, as the nursery of a future ministry. It appears to possess peculiar advantages for this work, not only in the retirement, for the time being, of its students from the distractions of society, and the hardy and useful discipline to which they are inured, but also in the great economy with which the work can be conducted;—your Committee being informed $50 apiece, per annum, may be made to cover all necessary expenses, except those for clothing.

It has been placed under the charge of a highly capable presbyter, and is supported in part by the self-denying labors of a body of young men who have literally left all for Christ. Still it needs the fostering care of the members of the Church.

On the presentation of this Report, the Convention passed the following Resolutions:

On motion of Dr. F. J. Hill,

Resolved, That so much of the Report of the Committee on the State of the Church as relates to the subject of "Christian Education," be published in pamphlet form, and that one thousand copies of the same be distributed, with the Journals of this Convention, under the direction of the Secretary.

Which resolution was unanimously adopted.

On motion of the Rev. J. Avery Shepherd,

Resolved, That this Convention hails with great satisfaction, the organization of "Trinity School," and recognize it and St. Mary's School as institutions invaluable to the cause of Education, on the principles of the Church. They heartily recommend them to the countenance and support of the Diocese.

On motion of the Rev. Charles A. Maison,

Resolved, That this Convention recognize the importance of the establishment of Parochial Schools throughout the Diocese, for the proper education of the children of the Church.

On motion of E. J. Hale,

Resolved, That this Convention has heard with lively satisfaction, that a few liberal friends of the Church, and of its venerated Diocesan, have paid off much the larger portion of the debt incurred by the latter in the establishment of the School at "Valle Crucis." That we regard this as a subject of sincere congratulation to the Bishop and to the Church; of new hope for the future permanent utility of that Institution; and of expectation that other liberal Churchmen, who have not yet contributed, will finish the work now so nearly accomplished.

The following is a list of the officers elected at the Convention:

Standing Committee for 1848-9.—Rev. R. S. Mason, D.D. Rev. Aldert Smedes, Rev. Jarvis B. Buxton, Hon. John H. Bryan, John S. Eaton.

Executive Missionary Committee.—Rev. Jarvis B. Buxton, Rev. R. S. Mason, D.D., Jno. W. Wright, Charles T. Haigh, Charles P. Mallett.

Delegates to the General Convention.—Clerical—Rev. R. S. Mason, D.D., Rev. R. B. Drane, D.D., Rev. Samuel I. Johnston, Rev. F. M. Hubbard.

Lay.—Josiah Collins, John S. Eaton, John W. Wright, Hon. John H. Bryan.

Treasurer of the Convention.—John W. Wright, Fayetteville.

Secretary of the Convention.—Edward Lee Winslow, ditto.

Tennessee.—*Collegiate and Theological Seminary.*—We have received a letter from a valued friend, whose name is well known as one of our most popular writers, giving an interesting account of the foundation of an Institution, which if successfully established, will do much for the Church in the Southwest. It will be seen also from the correspondence appended, that the Rev. Dr. Wheat has resigned his Parish for the purpose of taking charge of this new Seminary. It will also appear, from this, how high a character Dr. Wheat has won for himself in the pastoral relation. This fact, we regard, as an earnest of his success in the new duties he has assumed. None can be better qualified for such an office than one who, possessed of talents and learning, has approved himself a faithful and efficient Pastor.

Correspondence.—The many warm friends of the Rev. Dr. Wheat, will learn with deep regret by the following correspondence, that he has determined to leave his pastoral charge for a wider field of labor. He will retire with the most earnest wishes for his welfare and happiness: We are permitted to publish the following interesting correspondence between himself and the Vestry of the Church of which he has so long been the honored pastor:

Easter Monday, April 24, 1848.

To Dr. John Shelby, *Senior Warden*, Francis B. Fogg, Esq. *Junior Warden*, and other gentlemen of the Vestry of Christ Church, Nashville.

Dear Brethren,—Having determined, with the approbation of the Bishop, and under his special appointment, to devote myself to the establishing of a Collegiate and Theological Seminary for the Diocese, I beg leave, herewith, most respectfully to resign the rectorship of this parish, from and after the first day of July next.

It has not been without great difficulty, as you can well understand, and after long and anxious deliberation, that I have been brought, by the promise of greater usefulness in a more responsible position, to consent to the severance of the sacred and endearing ties that have bound us together for nearly eleven years past.

During this whole period our official intercourse has been perfectly harmonious, and I thankfully bear witness to your generous care and unwearied kindness to myself and family. For all this, as well as a too favorable estimation of my poor services, I beg you to accept my most grateful acknowledgments, accept my best wishes, accept the assurance of my constant benedictions and prayers for your continued prosperity and happiness.

In those best bonds which no separation can sunder,

Yours truly, J. T. Wheat.

Nashville, June 15, 1848.

Dear Sir,—Owing to the absence of some of the members of the Vestry, it was difficult to convene a sufficient number until yesterday, when your communication, addressed, on Easter Monday, to the Wardens and Vestry of Christ Church, Nashville, was laid before them. The undersigned were appointed a committee to inform you of the result of the meeting; that the Vestry had, with deep regret, accepted your resignation of the Rectorship of this Parish, from and after the first day of July next.

The terms used in your letter of resignation seemed to preclude the Vestry from adopting any other course, as you state that you had determined, with the approbation of the Bishop, and under his special appointment, to devote yourself to the establishment of a Collegiate and Theological Seminary for this Diocese, and that you had long and anxiously deliberated upon the measure, and believed there was a prospect of usefulness to the Church in the more responsible position which you had agreed to assume.

After the sacred and endearing connexion which has subsisted for so many years, it is very painful for the Vestry to agree to part with you. They have always entertained the highest respect and admiration for your eminent talents and goodness: and the congregation under your pastoral care has increased greatly in numbers and in true piety. In our official intercourse there has always been the most perfect cordiality; and we have been united in all the measures that were deemed necessary for the good of the Church.

Your unwearied devotion to the interest and welfare of the Church has not been limited to your labors in our congregation, but in the Conventions that have been held in this State since your removal here, your exertions and talents have been eminently useful and acknowledged by all.

We have the utmost confidence that, in the more extensive sphere of action and usefulness to which you will be transferred in the superintendence of a Theological and Collegiate Seminary, you will be successful in disseminating the principles of our holy religion, and establishing an institution which will be distinguished for its excellence, and an honor to the Church. Your abilities, learning, and eloquence, well qualify you to be president; and in this new and arduous field of labor, we trust you will receive the reward which you will so richly merit.

With the highest respect and esteem, and with our prayers for your prosperity and welfare, we remain ever your sincere friends,

Francis B. Fogg,
Benj. Litton,
Jno. Baird,
Committee of Vestry of Christ Church, Nashville.

Rev. Dr. Wheat, Nashville. [*Banner of the Cross.*

Clerical Changes.

The Rev. Francis Peck of Maryland, has been transferred to the Diocese of Rhode Island, by letters dimissory to the Rt. Rev. the Bishop.

The Rev. Richard P. Killin has been received into the Diocese of Maryland, by letters dimissory from the Rt. Rev. the Bishop of Ohio. Mr. Killin will take charge of the Church of the Ascension, Baltimore, vacated by the resignation of the Rev. Mr. Peck.

The Rev. Horace H. Reid, Deacon, officiating in St. Paul's Church, Baltimore, requests all letters and papers to be directed accordingly.

The Rev. William Adams being about to remain for some time at the East, requests all letters and papers for him to be sent to the charge of Stanford & Swords, 139 Broadway, until further notice.

The Rev. R. E. Parham has resigned the Rectorship of Calvary Church, Wadesboro', N. C., and has taken charge of an Academy in Lumberton, N. C., and desires letters and papers addressed accordingly.

Married.

On the 5th of July, at St. Sylvanus' Parish Church, Waukesha county, State of Wisconsin, Rev. William Adams, to Elizabeth Masins, daughter of Bishop Kemper, of the Northwest Mission.

The ceremony was performed by Bishop Kemper.

Notices.

A CARD.

Frank Wills, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

Trinity College, Hartford.—The Annual Commencement of Trinity College will take place on the 3d day of August.

☞ The Annual Meeting of the House of Convocation of Trinity College, will be held in the College Cabinet, on Wednesday, August 2d, at 10 o'clock, A. M.

An Address by Hon. D. D. Barnard, of Albany, and a Poem, by Rev. Wm. Croswell, D.D., of Boston, will be delivered before Convocation, in Christ Church, at 3 P. M. of the same day.

Gurdon W. Russell, Scribe.

Hartford, July 12, 1848—3t

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Sunday, August 27, at Louisville, confirmation, 10½, A. M.

Tuesday, August 29, at Walton, confirmation, 3, P. M.

Wednesday, August 30, at Delhi, confirmation, 3, P. M.

Thursday, August 31, at Hobart, confirmation, 3, P. M.

Friday, September 1, at Prattsville, confirmation, 3, P. M.

Saturday, September 2, at Windham, confirmation, 10, A M.

Saturday, September 2, at Cairo, confirmation, 3, P. M.

Sunday, September 3, at Oakhill, confirmation, 10½, A. M.

Monday, September 4, at Rensselaerville, confirmation, 10½, A. M.

Tuesday, September 5, at Glenville, confirmation, 10½ A. M.

Wednesday, September 6, at Athens, confirmation, 10½, A. M.

Thursday, September 7, at Esopus, confirmation, 10½, A. M.

Friday, September 8, at Clinton, consecration, 10½, A. M.

Sunday, September 10, at Marlborough, confirmation, 10½, A. M.

Monday, September 11, at Walden, confirmation, 10½, A. M.

W. H. DeLancey,
Bishop of the Diocese of Western New York.

July 15, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 11th inst., the Treasurer has received the following contributions:

From Christ ch, Poughkeepsie, an additional contribution, 20; through C C Trowbridge, R A in Mich, St Thomas's, Trenton, 3 50; Christ ch, Detroit, 15 17—18 67; through E Wilcox, R A, in Penn, Christ ch, Pottstown, 20; Miss'y Soc'y, Emmanuel ch, Holmesburgh, 30—50; Trinity ch, Columbus, Ga, from Mrs H H Meigs, 10; Miss N Fontaine, 5—15; tithes of a clerk, 10. Total, $113 67.

THOMAS N. STANFORD, Treas.,
New York, July 18, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 11th inst:

Family mite box, New York, —; Christ ch, Detroit, Mich, 7 57; St George's ch, Fredericksburg, Va, half, 10; Great Choptonck parish, Md, for Greece, 5; Christ ch, Baltimore, a member, 5; St Luke's ch, Baltimore, for Church in Africa, 6 50; St Paul's ch, do, for do, 98 64; Trinity ch, do, half, 2 06; St Matthew's and St Mark's, Prince George co, 35 06; Holy Trinity, 7 12; Chester parish, 25 95; Queen Ann's parish, half, 17 95; St Paul's ch, for Constantinople, 4; a member of St Peter's ch, Tecumseh, Mich, 5; Mrs N Scott, Pequa, O, for Greece, 1; through Rev Henry W Woods, Upper Marlboro', Md, 15; from Christ ch, Winchester, for Africa, 10; China, 10; Greece, 18—38; a lady of Christ ch, Macon, Ga, for Greece, 5. Total, $284 65.

J. SMYTH ROGERS, Treas.,
New York, July 18, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 11th inst:

From St Paul's ch, Poughkeepsie, Rev A D Traver, 8 51; a member of St Peter's ch, Morristown, N J, 2. Total amount, $10 51.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 18, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 5th inst:

From St John's ch, Ogdensburgh, Rev Hewlet R Peters, 3; a member of St Peter's ch, Morristown, N J, 1; Church of St Cornelius the Centurion, Rev John McVickar, D D, 2. Total, $6.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 18, 1848.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums, since date of last report, 12th of June:

From box of Steam-ship Northerner, 50 cts; do, ship Baltimore, 1 09; do, ship Isaac Wright, 44 cts; from box at the Chapel of the Holy Comforter, for books, 6 67; parishioner of the Church of the Annunciation, 3; Clement Guion, annual subscriber, 2.—Total, $13 70.

J. DAVENPORT, Treasurer,
New York, July 10, 1848. No. 10 Platt street.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING, &C.

The Treasurer acknowledges the receipt of the following contributions in aid of the Education Fund, viz:

From St Mark's ch, Malone, Rev H S Atwater, 1 50; St Thomas' ch, New York, Rev Dr Whitehouse, 24 40; St Peter's ch, Lithgow, Rev Homer Wheaton, 1; Zion ch, Sandy Hill, Rev S B Bostwick, 1 33; St John's ch, Johnstown, Rev Charles Jones, 1 06; Christ ch, Poughkeepsie, Rev Samuel Buel, 20; St George's ch, Hempstead, Rev O Harriman, 3 98; St John the Evangelist, Stockport, Rev H Townsend, 3. Total, $56 27.

JAMES F. DE PEYSTER, Treasurer,
New York, 12th July, 1848. 159 Front street.

THE SAILOR'S AND BOATMAN'S MISSION.

The undersigned acknowledges with thanks, the receipt of $10, from a member of St Paul's ch, New Haven, for the purchase of Prayer Books for Seamen.

Are there not many more friends of the Sailor's cause who will do likewise? About $50 are still needed to enable the Missionary to defray the expense of printing an edition of the "Sailor's Manual of Devotions."

He also acknowledges the receipt of $2, for the poor. These calls are very many—and some of them the Missionary finds in his visits very distressing and affecting.

D. V. M. JOHNSON, Missionary in charge of the Floating Church of the Holy Comforter.

P. S. Donations for the above objects may be sent to Messrs. Stanford & Swords, Broadway; or Thomas C. Butler, John st.

New York, July 17, 1848.

Advertisements.

GRANTLEY MANOR.—D. Appleton & Co. publish this week—

Grantly Manor: a Tale, by Lady Georgiana Fullerton, one volume, 12mo., paper cover 50 cts—cloth, 75 cts.

The London "Christian Remembrancer" in reviewing "Jane Eyre," thus commences, "Since the appearance of "Grantley Manor" no novel has created so much sensation as "Jane Eyre."

D. A. & Co. have just Published—

CHARMS AND COUNTER CHARMS. By Maria J. McIntosh, Author of "Two Lives, or To Seem and To Be," &c, &c. One handsome volume, 12mo., cloth, price $1; or in 2 volumes, paper cover, 75 cts.

The previous works of Miss McIntosh have been popular, in the best sense of the word. The simple beauty of her narratives, combining pure sentiment with high principle, and noble views of life and its duties ought to win for them a hearing at every fireside in our land. July 22—1t

THE CHRISTIAN REMEMBRANCER for July.—Subscribers are notified that the July Number of this valuable Church Quarterly is just received.

D. APPLETON & CO., 200 Broadway,
Agents for the Proprietors.

*** Subscription price reduced from $7 to $4 50. Subscribers names respectfully solicited. July 22—1t

LIBRARY OF THE FATHERS, Vol. 25 and 26.—D. APPLETON & CO. have just Imported—

Library of the Fathers—translated—Vol. 25—St. Augustine on Psalms, Vol. 2.

Do. do. Vol. 26—St. Augustine on St. John, Vol. 1.

D. A. & Co. have just received new supplies of—

Dr. Pusey's Sermons, from Advent to Whitsuntide, 1 vol. $2 75.

Rev. A. P. Stanley's Sermons and Essays on the Apostolic Age, 1 vol. $2 75.

Bishop of Tasmania's Lectures on the Church Catechism, 3d edition, 1 vol. $5.

Rev. Mr. Bennett's Works on "The Eucharist," "The Book of Common Prayer," and "Errors of Romanism"—the two former $3 each, the latter $3 50.

Collier's History of the Church of England, new edition, 9 vols. 8vo. $25. July 22—1t

PROTECTION FROM LIGHTNING.—A. M. QUIMBY has removed from the Sun Buildings to his residence in 27th street, between 2d and 3d Avenues. Persons desirous of procuring his improved Lightning Rods, can easily see him there, or forward their orders by mail, or otherwise. The Rods are always erected under his superintendence, or by his special instructions. They have been extensively used during the last 13 years, and have never failed to afford perfect protection.

Several persons in other States having represented themselves as Mr. Quimby's agents, and as there have been others professing to erect Quimby's improved Lightning Conductors, he deems it due to the public to state, that he has not, and never had, any agents authorized to put up his Rods, and that he has never instructed any one, except his son, in his own peculiar method of adapting Rods to buildings differently circumstanced, so as to afford complete protection, whatever may be the form or size of the building. July 22.

A RESPECTABLE Young Woman is desirous of obtaining a situation as House-keeper, or to take the entire charge of children who may be committed to her care. Having had experience in the above situation for many years, the advertiser trusts she may give satisfaction to her employers. Respectable references can be procured. No objection to town or country, or to travel if required. Address E. W. G., at this office. July 22.

LONDON BOOKS CHEAP.—Practical Sermons, by Dignitaries and other Clergymen of the United Church of England and Ireland, 3 vols. 8vo.

The Literature of the Church of England, indicated in Selections from the Writings of Eminent Divines, with Memoirs of their Lives, and Historical Sketches of the Times in which they lived, by the Rev. Richard Cattamole, B. D. 2 vols. 8vo.

History of the Eighteenth Century, and of the Nineteenth, till the overthrow of the French Empire, with particular reference to Mental Cultivation and Progress, by T. C. Schlosser, 6 vols. 8vo.

Rev. Robert Hall's Works, 6 vols. 8vo.—and a large and choice collection of English and American Standard Works, from auction, at 85 Nassau street. CALVIN BLANCHARD.

July 22—3t$

COLLEGE OF ST. JAMES—The midsummer examination will begin on Thursday July 20th.

The annual Commencement will take place on Thursday July 27th. The Address before the Literary Societies of the College will be delivered at 4 o'clock P.M., on Wednesday July 26th, by the Rev. Smith Pyne of Washington City, D.C.

The attendance of the Clergy and others interested in the Institution, are respectfully invited. jy8.2t

MR. FRANK WILLS, Ecclesiastical Architect, New York, wishes to receive as a pupil a well educated youth, not under sixteen years of age. Apply at his office, 156 Broadway, New York. July 1.

Poetry.

From "Lays of Christmas."

THE EMIGRANT'S SABBATH.

'Twas a bright Sabbath morn, and the emigrant's eye
Wander'd anxious and far o'er the heath-covered plain;
But no Church spire was near, and he said with a sigh,
"Oh give me the home of my fathers again!"

There was sunshine around; and the hum of the bees
Of the bounty of nature seem'd busy to tell;
But he long'd for sweet music to come o'er the breeze,
E'en that sweetest of music, the Church-going bell.

There was bread, and to spare, in that desolate place,
And no stranger was turn'd unreliev'd from his door;
But, alas! in the needful provisions of grace
For the health of his soul, he was naked and poor.

"What enjoyments," he cried, "hath my own native land!
What a blessing to follow the plain golden rule
Of observing the Sabbath! what gifts are at hand
In the old village Church, with its pastor and school!

"There is grief in our valley: an infant is born,
And the fast-sinking mother, with agony wild,
Hath no soothing for pain in these moments forlorn,
No rites of the Church for herself or her child!

"What if Death should be busy? no teacher is found,
To console with the lessons of patience and trust!
Nor in accents of hope to consign to the ground,
In the sight of the mourners, the much-honor'd dust!

"There is crime in our station: the path which he trod
In the heyday of passion, the old man doth love;
Though so near to the grave, yet he hears not of God,
Nor of eyes that behold him in wrath from above!

"There are convicts sent hither, neglected, untaught;
And the crimes they bro't with them to giants are grown;
So that faith cannot come, nor repentance be wrought;
For a sin unrebuked hath a curse of its own.

"There is strife in our households: and who shall allay
The unseemly disputes that 'midst brothers arise,
While the sacred command, for each other to pray,
And to love one another, is strange in their eyes?

"There are Christians among us, the salt of the earth;
True believers at heart, honest, God-fearing, men,
Who yet hunger and thirst in the general dearth,
And who pine for the Church of their fathers again.

"May the Lord speed the day that shall gladden our home,
When a house raised to Him in this desert shall stand!
Meanwhile let us pray that His kingdom may come,
And all nations bow down to His gracious command."

Miscellaneous.

THE PRIMACY OF THE BISHOP OF ROME.

BY REV. S. F. JARVIS, D.D., LL.D.

The Primacy of the Apostolic See Vindicated, by Francis Patrick Kenrick, *Bishop of Philadelphia.* pp.488. 8vo. 1845.

III.

[Continued.

But the question now arises, whether he ever did sit there as Bishop of that See? And to that we proceed:

St. Irenæus is the oldest authority on the subject. He speaks, in the passage before cited, of the Apostles Peter and Paul, as founding and building up the Church of Rome, by delivering into the hands of Linus the ministry of the Episcopate. He then adds: Anacletus succeeded him; and after him, in the third place from the Apostles, the Episcopate was allotted to Clement, who saw the blessed Apostles, and συμβεβληκὼς was intimate with them, &c. Tertullian (*de Præscr. Hæret.* c. 32) says, that Clement was ordained or consecrated by Peter himself; and the Liber Pontificalis acknowledges the same fact, and says that he held the See in the times of Galba and Vespasian from the Consulship of Trachalus and Italicus to Vespasian vii, and Titus, or from A. D. 67, to A. D. 75, nine years, two months and twelve days. We lay no stress upon these statements, excepting the admission that the consecration of Clement by St. Peter, must have been just before his own martyrdom. To account for this, consistently with the assumption that St. Peter himself was Bishop of Rome, the testimony of Irenæus, that Clement was the *third* Bishop from the Apostles is abandoned, and he is there represented as the *second*. We choose to follow in this respect the order of Irenæus, for reasons which we trust will be obvious to our readers. Eusebius has so followed him, in his account of the Roman succession; (*Lib.* iii, cap. 2 and 4 comp. with 13 and 15;) only that he places the commencement of the Episcopate of Linus *after* the martyrdom of St. Peter and St. Paul, which was clearly a mistake. Indeed the whole account of Eusebius is full of inconsistences, as we could easily show, and as Pagi himself acknowledges: "Neque enim in Chronologia Pontificia Eusebio magna fides habenda." (*In Annal. Baronii Claudii Imp.* 3.)

If, then, Clement, the third Bishop after the Apostles Peter and Paul, was consecrated by Peter just before his martyrdom, which took place in the twelfth year of Nero, or June 29th A. D. 65, it is plain that Linus and his successor, by whatever name he is called, Anencletus, Anacletus, or Cletus, must have been Bishops of Rome before the year 65 of the common Christian Era, or within thirty-six years after the memorable day of Pentecost, from which the Church dates her origin. We have already remarked that we lay but little stress upon the early dates of the Liber Pontificalis, because we know not what dependence we can place upon its testimony. As it comes to us, it is the work of Anastasias, a librarian of the Vatican in the eighth century. It is likely, however, that the records are of much older date; and if it were not for the intrepid assurance with which it utters the falsehood that Peter "ingressus est in urbem Romam, *Nerone Cæsare imperante*," and yet that "ibique sedit cathedram episcopatus *annos*, xxv, *menses* i, *dies* viii," we might be more willing to admit the minute accuracy with which it assigns to Linus 12 years, 3 months, and 12 days, to Cletus 6 years, 2 months, and 7 days, and to Anacletus 12 years, 10 months, and 3 days. We cannot admit the transposition, nor the splitting of one Bishop into two. St. Irenæus gives a list of 12 Bishops of Rome: 1 Linus, 2 Ἀνέγκλητος, (latinized Anacletus,) 3 Clemens, 4 Euaristus, 5 Alexander;" and then he adds, "Xystus, (latinized Sixtus,) was constituted the *sixth* from the Apostles; 7 Telesphorus, who was martyred, 8 Hyginus, 9 Pius, 10 Anicetus, 11 Soter; and *now* in the twelfth place, Eleutherus has the lot of the Episcopate from the Apostles, in the same order and the same succession in which it is handed down from the Apostles in the Church, and the preaching of the truth has descended even to us." (*Iren. adv. Hær. Lib. cap.* 3.) In the Liber Pontificalis, the order is as follows: 1 S. Petrus, 2 S. Linus, 3 S. Clemens, 4. S. Cletus, 5. S. Anacletus, 6 S. Evaristus, 7 S. Alexander, 8 S. Xystus, 9 S. Telesphorus, 10 S. Hyginus, 11 S. Anicetus, 12 S. Pius, 13 S. Soter, 14 S. Eleutherus. Taking away St. Peter, uniting the interpolated Cletus to Anacletus, and restoring him to his place as the second Bishop, instead of the fourth and fifth, the two catalogues agree; and that Irenæus is the more credible witness is evident, because of the age in which he wrote, the opportunity he had of knowing the truth, the absence of all motive to pervert it, and the marks of suspicion affecting the character of the opposing witness. Assuming, then, that Cletus and Anacletus were one and the same person, and that the duration of his episcopate was that of the two united, or 19 years and 10 days, we have *from the Liber Pontificalis itself*, the testimony, that Linus and Anacletus held the Episcopate 31 years, 3 months, 22 days! For aught we know to the contrary, Anacletus may have suffered martyrdom before St. Peter. This would account for the consecration of St. Clemens, by that Apostle. Nearly 32 years, therefore, out of the 36, are accounted for. To get over the difficulty presented by these facts, and to save their darling notion, that St. Peter was 25 years Bishop of Rome, two catalogues, one in the National Library of Paris, transcribed by Pagi, the other in the Vatican, prefixed to the Liber Pontificalis, give the names of Linus and Cletus before Clemens, but adds a note that "these two were *Chorepiscopi, one after the other, in the times of the blessed Peter.*" Risum teneatis amici? Chorepiscopi! Country Bishops forsooth! How drowning men will catch at straws!

Both before and since, but more especially since, the labors of the learned Bishop Pearson, the more candid critics in the Roman communion have been obliged to confess that the early series of the Roman Pontiffs was in a state, if not of inextricable, at least of most troublesome, confusion. It is a subject which they have not liked to touch. The perspicacity of Pearson has sufficiently shown how little dependence as to the early dates can be placed on the Ancient Catalogues; and that the succession of the Roman Bishops *must be deduced from St. Paul, no less than from St. Peter;* but he also was embarrassed by a difficulty which was not then overcome, and which affected all his computations, with regard to the conversion and subsequent history of St. Paul. That the crucifixion, resurrection, and ascension of our Saviour, and the descent of the Holy Ghost on the day of Pentecost, took place in the Consulship of the two Gemini, was, as he knew full-well, the almost unanimous testimony of the ancients. But he, in common with the learned men of his time, supposed that their Consulship coincided with the year 29 of the common era; and they could not reconcile this with the Gospel history, because the computations of the Passover in that year did not accord, either with the Gospels, or with the month, and day of the month, as to which the testimony of the ancient was no less unanimous. Pearson died in 1686; and it was not until 1703, that Francis Bianchini gave to the world a reconciliation of the whole difficulty, by proving that the Consulship of Fufius Geminus and Rubellius Geminus should be connected with A. D. 28, in which the calculations of the Passover agreed with the ancient account of our Lord's passion. But Bianchini, though his proofs were strong, failed to convince, because he was himself embarrassed by another difficulty. The list of Consuls then received, was supposed to be correct; and the retrocession of one Consulship, seemed to throw the whole subsequent series into disorder. This difficulty was not removed until 1844, when it was shown by Dr. Jarvis that the last Consulship in the reign of Antoninus Pius, the year in which he for the fifth, and Marcus Aurelius for the third, time held that office, had been dropped; and that it was absolutely necessary to complete the acknowledged length of his reign. For all this we must refer our readers to his work, and to the Vindication of it from the attacks of Prof. Kingsley in our last number. Suffice it to say, that the fact of our Saviour's crucifixion in the Consulship of the two Gemini being now established, as we conceive, beyond reasonable doubt, and the early history of the Church thus harmonized with that of the empire, we are enabled to throw a light which has never yet been thrown, upon the incipient history of the Church of Rome.

The memorable day of Pentecost, on which the Holy Ghost descended on the Apostles and primitive disciples at Jerusalem, fell upon the sixteenth of May, A. D. 28. Among the multitudes who were filled with amazement at the miraculous gift of tongues, were οἱ ἐπιδημοῦντες Ῥωμαῖοι, peregrinantes Romani, (or as it is in the Vulgate, *Advenæ Romani*, whence our translation renders the phrase "Strangers of Rome;") literally "the sojourning Romans." To show who these were, and what befel them, we must have recourse to Josephus, Suetonius, Tacitus, and Philo. Josephus (*Antiq.* xviii, 3, 5,) says that "Tiberius, on the complaint of Saturninus the husband of Fulvia, ordered the whole Jewish people to be driven from Rome; out of whom the Consuls selected 4000, and sent them as troops to Sardinia. The greater part of these, refusing to serve, on account of keeping the law of their nation, were punished. Thus for the wickedness of four men, the Jews were banished from the city." This is confirmed by Suetonius, (*Tiberius*, § 36,) who says that "Tiberius repressed foreign rites, both of the Egyptians and Jews, forcing all who adhered to their superstitions to burn the vestments and instruments of their religion. The Jewish youth he distributed in the most unhealthy provinces, under the military oath, and *the rest of the nation he removed from the city under pain, if disobedient, of perpetual slavery.*" Tacitus places this event in the Consulship of M. Silanus and L. Norbanus; and his account agrees in all its details with Suetonius. (*Ann. Lib.* ii, c. 85.) The four thousand drafted as soldiers, shows how numerous the Jews were at that time in Rome. Philo (in leg. ad Caium) tells us that "they inhabited the Transtiberine Region. The greater part of them had been brought as captives into Italy, liberated by those who brought them, and made Roman citizens. They were not forced to abandon their rites, but had their proseuchæ, or synagogues, where they assembled, chiefly in the holy weeks, and there made collections of their first fruits, which they sent to Jerusalem by those who carried their sacrifices. Philo adds, that after the death of Sejanus, Tiberius discovered that the slanders, on account of which the Jews were driven from Rome, were "inventions of Sejanus, who wished to destroy the nation because he knew that the Jews were opposed to his wicked designs, and the acts by which he traitorously put in peril the life of the Emperor." (*Opera Ed. princ.* 1552, p. 698.) Sejanus was executed on the 18th of October, A. D. 30; and the Consulship of Silanus and Norbanus, in which the Jews were banished from Rome, coincided with A. D. 18. During that twelve years of banishment, no Jew could return to Rome without incurring the pain of perpetual slavery; and it was especially during the last six years of that period, that all the stirring events took place in the nation, beginning with the ministry of St. John the Baptist, and including, not only the ministry of our Saviour from his baptism to his ascension, and the descent of the Holy Ghost, but also all that is recorded in the first nine chapters of the Acts of the Apostles until after the conversion of St. Paul, that is, until the Churches in Judea, Galilee and Samaria, were no longer persecuted. We can now, therefore, be at no loss to perceive that the "strangers of Rome" who were present on the days of Pentecost, were the banished Roman citizens of the Jewish nation. We cannot doubt that many of them were of the three thousand converted on that day by the preaching of St. Peter. But though converted and baptized into the Christian faith on the 16th of May, A. D. 28, they could not, for at least full three years afterwards, return to Rome. The death of Sejanus, as we have remarked, occurred in the last half of October, A. D. 30; and it is not likely that the examination of his papers and the full disclosure of his wicked machinations against the Jews, and of their entire innocence, could have been laid before the Emperor, till some time in the year following, or A. D. 31.

[To be continued.]

AUSTRALIA.

[From the April Quarterly Paper of the Society for the Propagation of the Gospel in Foreign Parts.]

A MISSIONARY VISIT TO A NEGLECTED DISTRICT.

The Bishop of Australia lately stated that the condition of the inhabitants on the various creeks and branches of the Hawkesbury River (about thirty miles from Sydney) is generally so bad, in a moral and religious point of view, that he would be unwilling to describe it. The Society for Propagating the Gospel has received the following narrative from the Rev. W. W. Simpson of the Lower Hawkesbury, whose zeal and diligence have been warmly commended by the Bishop. Mr. Simpson, in a private letter says, "I have allowed myself in preparing this narrative of Marra Marra Creek, to go into minute detail, because I consider that it may interest our English friends to trace the condition of convicts in this country."

"*Lower Hawkesbury, April*, 1847.

"More than seven and twenty years ago, a small settlement, consisting of five Roman Catholic men, mostly unmarried, and a Prussian Lutheran, named John Lewis,* took up their miserable quarters in Marra Marra Creek, a remote point of my district, some thirty miles from this parsonage, in the direction of the sea. The grants of land allotted to these poor men have turned out so ill, that an average of six acres of cultivated ground is the full extent which can be fairly estimated to belong to them. Yet, at the end of a quarter of a century, they were all living upon their original grants, with a single exception; and the excepted case is that of a man who, having removed into a neighboring creek, has rented his place to James Franks, a London chimney-sweeper, whom I married in 1843 at this parsonage. I had heard of this community, and more particularly of Lewis's family, the only one indeed in the creek; and I was told of a numerous progeny of children, and even grand-children, who had never been baptized.

"Towards the end of March, in the year of 1846, a favorable opportunity presented for going down the river in the surveyor's whale-boat, by which means I trusted to make a safe passage, and to obtain in the immediate neighborhood such instructions as would enable me to thread the intricacies of the way. Accordingly we started early in the morning, with all the ebb tide before us, my friend Mr. Shene with his convict servant, my son, and two boatmen assigned to this cure, all laboring at the oar, while I steered, and my own skiff was towed behind. We had an easy and pleasant voyage down; and as the flood had hardly begun, we landed about one o'clock at the Bar-Point, made a fire of drift-wood on the oyster-covered rocks to boil our kettle, and spread our stores for dinner. It was a cheerful and exhilarating scene: the noble Hawkesbury lay in broad reaches and extensive bays around us, the hills rose abruptly from its bank to the height of seven or eight hundred feet; there was an agreeable air stirring, and our morning's work had sharpened our appetites to the true edge of enjoyment.

"Immediately opposite to us lay Berowra Creek, and whilst we ate and drank, my friend gave me such information as he deemed needful to assist me in searching for the obscure entrance of this most obscure retreat; and when the meal was ended, he bade us adieu, and proceeded down the river in the whale-boat to his residence at Brisbane Water. We now took to the skiff, and crossed the reach, and dragging the boat over a reef of rocks which closed the nearest entrance to Berowra, we found ourselves in one of the most magnificent basins of water I have ever seen. Pursuing our instructions with scrupulous attention, we recognised point and headland successively, until, being fairly at Marra Marra Creek, I expected to encounter little further perplexity. Here we saw two women wading up to their knees, and threatening the fish with the long spear with which they were armed. I spoke to them according to my habit, and receiving further instructions about our course, left them to their occupation. On turning the next headland, however, I found myself bewildered among so many little islands of mud, with so little ground for choice among these sunderbunds, that I judged it most expedient to run my boat on shore, and despatch my son with one of the men across the headland in search of the fishing women. We waited accordingly at the foot of an abrupt promontory consisting of many million loads of oyster-shells, which it is Lewis's business to burn to lime, and carry to Windsor, where he readily obtains sixpence a bushel for it; and in half an hour my people returned with their new friends, the elder woman bearing an old cotton shawl full of large fish, the younger carrying on her finger the liver of a shark, (from which they extract the oil that feeds their winter lamps,) and bearing the mootins, or four-pronged fish-spears, on her shoulder.

"They got into the boat at my invitation, and the elder woman directed our way with exactness and intelligence: they wore a blue cotton gown each, which I believe was the only article of dress with which they were encumbered. Within a mile we arrived at a miserable hovel at the creek's side, which was to be the termination of our voyage. It turned out that I had thus unexpectedly found the objects of my search, for these women were mother† and daughter, members of old Lewis's household. They disappeared at this spot, making the best of their way home, with the intention, as they said, of setting their house in order; and as they made off in one direction, my old acquaintance, Franks, appeared in the other, accompanied by his wife, once a denizen of Tooley street, in the Borough, who waded across the creek, carrying her infant her arms, which some months previously they had brought up to me to be baptized. Nothing could exceed the exultation of this couple at my arrival there; and as soon as they were sufficiently collected to answer my questions, I began to inquire how I might best manage to pass the night. On entering the hut I found it so dirty, so small, and so ill-divided, that I secretly resolved to search for a barn or outhouse where, with a little clean straw, I might stow myself away.

"Franks now guided me up the creek on foot, and we soon arrived at Lewis's humble abode. The old Prussian and the mother of his seven children were living together without marriage: he and his two sons were away with the lime-boat at Windsor: the eldest daughter, aged twenty-two, was cohabiting with a man named Israel Rose, and they were both down the river, fishing. In the hut I found Mary Ann, washed, and prepared to receive me. She was about thirteen years of age, and next in order were Catherine, aged eight years; James, aged six, and Charles, aged two years, respectively.

"Mary Ann, (whom I recognised as one of those engaged down the creek fishing,) attempted, at my request, to repeat the Lord's Prayer and the Creed; but her utterance was indistinct, and she had only a very confused idea of the meaning of the words she pronounced. None of the family could read, and they owed all instruction, such as it was, to a poor Roman Catholic, named Grace, their neighbor, who was the only person among them able to read. Mary Ann stood up with her hands crossed upon her breast; and in the presence of the assembled inhabitants of the settlement, who had by this time gathered together on the report of my arrival, and who testified by their demeanor all possible reverence for the proceedings, she gave such answers to my questions as she could. Her condition, however, was such that I could not think her a proper object for the sacrament of baptism; and that I might give the subject all the deliberation in my power, I promised to return to see them again in the morning. I now resolved to visit all the residents of Marra Marra, and they accompanied me severally in my walk. Beyond all the rest, and separated from them by a narrow brook, was still a hut, which, as it was the most remote, so it was also the most deplorable, looking more like the lair of a wild beast than a man's abode. Here lived Byrne, a Londoner, between seventy and eighty years of age, from whom, some weeks previously, we had purchased some onions at the parsonage, for he had called there on his way to Windsor; and while getting a meal in the kitchen he had told the servants that he proposed with the proceeds of his onions to buy a pair of shoes, a blanket, and a little tea and sugar to enable him to get through the coming winter. Byrne had reached Windsor, and found a market for his onions; but he had failed to procure a single article according to his intentions, having fallen into the old snare of drunkenness, and was thus compelled to go back to subsist through the winter months upon a little maize meal, with scarcely clothing enough to cover him.

"Nothing that I had seen in my walk appeared to offer a better lodging than Franks' place, and I had some thoughts of spreading my blanket in the boat, but she was hardly dry enough for that, owing to a recent accident. We made a virtue of necessity, therefore, and by the light of the fire, made brilliant by occasional additions of the grass-tree, we contrived to eat our supper from the basket, without trusting it to the more than suspicious table. The inner apartment, ill screened with poles from the more public room, contained the bed, which with pressing hospitality they would fain have surrendered to my accommodation. But we spread our sail upon the ground, and hanging the foresail round the open slabs about our heads and shoulders, we committed ourselves about seven o'clock to repose. The silence was broken by the leaping and splashing of the fish in the creek; the fire gradually faded away, and all the inmates of the hut were still, but I could get no sleep. It was a long and weary night; prayer and meditation ceased to engage my thoughts, and, clinging to my mast, I wished for day.

"We are stirring with the earliest light. It was a lovely morning, and the flood tide almost done, so we hastened up the creek to Lewis's hut, where we found everything ready for us, and the Roman Catholic residents of Marra Marra assembled to witness the ceremony. I explained to them that I would baptize the three youngest children, and consult the Bishop on the case of Mary Ann, her sister Elizabeth, and her two brothers. The old men stood up during the service, and manifested every sign of reverence and devotion; and then I admitted into the fold of Christ the three youngest children, viz. Catherine, James, and Charles.

"My work being thus far accomplished, I hastened to retrace my course down Marra Marra Creek, traverse the wide basin of Berowra, and land upon the island opposite to the Bar Point, to prepare breakfast, and await the afternoon flood. Whilst thus occupied, we had the pleasure of seeing the breeze rise from the sea, and freshen steadily in our favor, by means of which we made good progress in our homeward voyage throughout the day: with all our exertion, however, it was two hours after dark before we reached home.

17th April, 1847.

"Twelve months have now elapsed since my first visit to Marra Marra Creek. During the whole of this time I have kept up a frequent intercourse with Lewis and his family. Israel Rose, a man holding a ticket of leave, and formerly a Bristol fisherman, came to me under some concern for the safety of that indulgence; I had a long and earnest conversation with him, and found him able to read a little, and ready to second my efforts in behalf of the family he had connected himself with. Of this man I had occasion to write to the Bishop in the following terms: 'Your lordship will learn with interest that Israel Rose has manifested much desire to turn from the unclean and ungodly way in which he has hitherto lived; and it is owing to his instructions chiefly that Betsy, and her sister Mary Ann, are in any degree prepared for the sacrament of baptism. Although an ignorant and illiterate man, a fisherman of Bristol, he has taught them to repeat the Creed, the Lord's Prayer, and the Ten Commandments; and I was pleased to observe that, besides an apparently earnest desire to be baptized, they had also as much, or more, acquaintance with the principles of the Christian religion than I could have hoped to find.

"I availed myself of another means of forwarding my views by taking one of the boys into my service as boatman. In this way he was placed within the reach of direct instruction, and taught to read by my sons, manifesting aptitude and willingness; and advantage was taken of the intercourse thus established to send down to the Creek such articles of clothing as we could spare; in return for which the grateful family sent back oysters, fish, and honey, whenever they had an opportunity.

"In December last I baptized Israel Rose's twin children, and then learned that an elder boy of two years of age had been accidentally hanged in a swing, some weeks before I first became acquainted with them.

"Matters being now advanced to the point thus indicated, and considerable difficulty occurring to prevent their coming up to the Church at Wiseman's, I undertook, with the Bishop's approbation, to renew my visit to the Creek, for the purpose of completing the work I had begun. With this view I left home in my own boat, accompanied by my son and Lewis's two boys, and with a fair wind and tide reached the house of Mr. Peat, a few miles beyond my destination. Here I was most hospitably entertained for the night; and here it will be heard with pleasure, that the Reverend E. Rogers comes from Brisbane Water, a distance of twenty-one miles, at stated intervals, for the purpose of holding divine service, and catechizing the children; and to this highly respectable household, and Mr. Rogers' care, I have committed Lewis's family, who promise me they will not neglect any opportunity of joining the congregation. Early the next morning we found them assembled to receive us, attended by their poor neighbors, and joined by their two sons. I proceeded to baptize Elizabeth, John, Thomas, and Mary Ann; and this great object being effected, I solemnized the marriages of John Lewis and Sarah Wallace, and Israel Rose and Elizabeth Lewis respectively.

"The poor people expressed their thankfulness for the service thus rendered them; they accompanied me to the water-side, and I took leave of the assembled population of Marra Marra Creek, with feelings of much satisfaction in the successful issue of my exertions in their behalf, and devout thanksgiving to God for His abundant mercy.

"The wind, which had yesterday favored us from the westward, now blew briskly from the sea, and helped us homeward with delightful weather; our voyage being accomplished by eight o'clock at night.

"Praise be to God."

* A native of Konigsberg, who served under Junot in Portugal, and being taken prisoner, entered into the German Legion, from which he deserted at St. Sebastians.

† This woman, aged about forty, is the daughter of an aboriginal black, by a Scotch seaman named Wallace. She appears to have been baptized in her childhood, and to have been admitted into the Orphan School where she remained about two years. Her mode of life and predilections seem to partake of the native character, though she is not unhandy with the needle, with which, however, I have seen the unreclaimed black woman occupied, and tolerably expert.

Advertisements.

EDUCATION IN SCOTLAND.—Rev. James Mackay, M.A. of King's College, Aberdeen, having been appointed (during a recent visit to Scotland) colleague and successor to the Dean of Moray, in the pastoral charge of St. John's Chapel, Inverness, intends to sail for London, with his family, in September. The ROYAL ACADEMY, at Inverness, is one of the most complete educational institutions in Scotland: in classics and mathematics, its advantages cannot be surpassed. Mr. Mackay offers to take four young gentlemen as pupils, to be trained under his own eye at this celebrated school.

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Rectory, Naugatuck, Conn., July 1st, 1848.

CLERICAL REGISTER.—The subscribers would remind the Clergy visiting this city that the "Clerical Register" is kept at their store, in which it is desirable that their names and abode should be entered on arriving. STANFORD & SWORDS.

DR. VINTON'S SERMON.—A SERMON Preached at the anniversary of the Protestant Episcopal Missionary Society for Seamen, in the City of New York, on the 1st Sunday after Easter, April 30th, 1848, by Alex. H. Vinton, Rector of St. Paul's Church, Boston.

Just Published by Stanford & Swords, 139 Broadway.

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July 8—3m

THE Mutual Benefit Life Insurance Co., 11 Wall street. Statement, May 1, 1848.

This Company has issued, since the 25th April, 1845, to this date, (3 years)	5,527 Policies.
Policies cancelled, expired, and forfeited	819
Policies now in force	4,708
Amount of Premiums received on the above,	$697,455 61
" received for interest	21,276 43
Total receipts in 3 years	$718,732 04
Losses and expenses paid during same time,	176,721 46
Surplus, May 1, 1848,	$542,010 58

The recipients of amounts paid for losses are as follows:
Widows 38 | Children 153
Husbands 6 | Creditors 7

Directors.
Seth Low, Wm. A. F. Pentz, Henry McFarlan,
Thos. R. Segur, John A. Underwood, R. L. Patterson,
Wm. H. Mott, Wm. M. Simpson, Adw. S. Snelling,
Edw. Anthony, Lewis C. Grover.
Robert L. Patterson, Pres't,
Benj. C. Mills, Secretary.
Joseph H. Lord, Agent.
James Stewart, M. D., (residence 3 Abingdon Square,) Medical Examiner—can be found at the office daily, from 2 to 3 o'clock. tf

CHURCH TRIMMINGS.—The subscribers keep constantly on hand an assortment of Pulpit Trimmings consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassels, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also, furnished to order, Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Feb.27—yly Upholsterers, 116 Hudson St.

THE Church Almanac for 1849, will be published by the Protestant Episcopal Tract Society about the 15th of August. Secretaries of Conventions, and Church Societies, &c., will confer a favor by forwarding a copy of their last Journal, or Report. Every effort will be made to insure correctness. Address

THOMAS C. BUTLER, Agent,
June 24:tf 20 John-st., N. Y.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. March 25—tf

BANVARD'S MAMMOTH PANORAMA OF THE MISSISSIPPI RIVER! *Painted on Three Miles of Canvass.*

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River, to the city of New-Orleans, and reaching over ten degrees of latitude, being the largest painting in the world.

Open every evening (Sundays excepted), at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden.

Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays at 3 o'clock. Seats secured from 10 till 12 o'clock A.M.

December 18—yly

ORGAN Manufactory.—George Jardine—removed to 548 Pearl-street, near to and opposite the City Hospital, Broadway, New-York—having, since the destruction by fire of his former manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting Organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale. tf

At reduced prices for Cash only.
Published and for sale by
THE General Protestant Episcopal SUNDAY SCHOOL UNION, Depository No. 20 John Street, New-York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2.00
Prot. Epis. Sunday School Book No. 1	"	1.25
" " " No. 2	"	1.50
" " " No. 3	"	1.75
" " " No. 4	"	3.50
Questions on the Sunday School Books	"	4.00
Catechism No. 1, (Scripture Catechism)	"	1.25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2.00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers	"	6.00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4.00
Beaven's Help to Catechizing	"	6.00
Lloyd's Catechism on the Evidences of the Bible	"	2.50
Church Catechism	"	1.00
First Truths	"	2.00
Duty to God	"	50
Church Primer	"	1.25
Office of Devotion for Sunday Schools	"	2.00
Sunday School Liturgy. and Psalms and Hymns, Stiff covers	"	6.00
Manual of short Prayers for Children	"	1.50
Harmony of the Creeds	"	2.00
Questions on the Book of Common Prayer	"	2.00
Collects from the Prayer Book	"	1.50
Questions on the Collects, stiff covers	"	6.00
Catechism on the Collects	"	20.00
Epistles and Gospels from the Prayer Book	"	6.00
Questions on the Epistles and Gospels, Parts 1, and 2, stiff covers	"	8.00
Manual of Oral Instruction upon the Bible		2.00
Easy Questions for a Little Child with answers in the words of Scripture		2.00
The History of our Blessed Lord, in Easy Verse	"	6.00
Bible Companion, vol. 1, Old Testement	"	18.00
" vol. 2, New	"	20.00
Quest. on St. Matthew, part 1, stiff cov.	"	6.00
" " 2, "	"	6.00
" " 3, "	"	6.00
Questions on the Acts, 1, "	"	6.00
" " 2, "	"	6.00
" " 3, "	"	5.00

A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individvals purchasing to the amount of ten dollars.

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Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

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NEW LIBRARY BOOKS.

The Doubt Settled	half morocco	18 cents.
Simple Stories	" "	12 "
The Jewels	" "	16 "
Stories Illustrative of our Duty to God	" "	18 "
Charles Burton. A Tale	" "	23 "

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The Church Catechism simplified, by Question and Answer, $3.00.

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The Old Man's Home.—By the author of "The Shadow of the Cross," &c., with beautiful illustrations.—Muslin, 50 cts.; fancy paper 25 cts.

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The Distant Hills.—An Allegory. By the same author. Similarly illustrated. Muslin, gilt. 62½ cents, fancy paper, 25 cents.

Sacred Allegories.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

The Dark River.—An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 12½ cents; fancy paper, 25 cents.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31 cents.

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Fidelis, the Soldier of the Prince of Peace.—An Allegory. With a fine engraving. Fancy paper, 8 cents.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo—and three numbers in one quarterly, to save postage to distant subscribers—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

Address all orders for Books, and all remittances
DANIEL DANA, Jr., Agent,
Jan. 1, 1848. Church Depository, 20 John Street.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall Street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, simi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New-York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New-York, and of the United States.

The transactions of this Company are on the cash principle; consequetly the survivors of parties insuring with it will not be subjected to the heavy draw-back of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

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John C. Cruger, Wm. J. Bunker,
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MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs: One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

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Pew Cushions either in Hair or Moss.

Pews stuffed and lined, &c. DIXON & STONEY.
Cabinet Makers and Upholsterers,
April 8—yly 555 Broadway, near Prince.

ORGAN BUILDING CHEAP.—The subscriber having located himself at Buckram, Long Island, a few miles from the village at Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than at any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New-York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

May 20—6 m HENRY PILCHER.